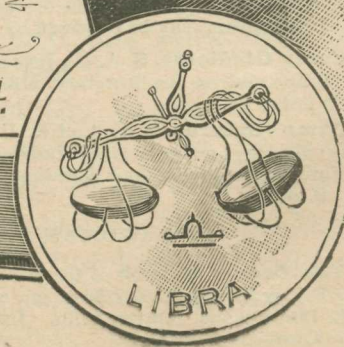


THE FLAMING SWORD



And he placed
at the east
of the garden
of Eden
cherubim and
a flaming sword

which turned
every way to
keep the way
of the tree
of life
Gen. III. 24.

Koreshan Literature.

Our books and pamphlets contain a brief exposition of Koreshan Science,

Which uncovers the mystery of the ages. Modern science has failed to discover the laws, forms and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man and their relations.

All intelligent people should read this literature, and move in advance of the tidal wave of progress. The most radical subjects are ably, freely and fearlessly discussed therein.

KORESHAN SCIENCE. By KORESH,	Price 10 Cents
Science of the Decalogue. By KORESH,	Price 10 Cents
Reincarnation or Resurrection of the Dead. By KORESH,	Price 10 Cents
Emanuel Swedenborg; His Mission. By KORESH,	Price 10 Cents
The Shepherd of Israel. By KORESH,	Price 10 Cents
Identification of Israel. By A. W. K. ANDREWS, M. D.,	Price 10 Cents
The New Geodesy. By ULYSSES G. MORROW,	Price 5 Cents
Woman's Restoration to Her Rightful Dominion. By ANNIE G. ORDWAY,	Price 5 Cents
Fundamental Principles of the Assembly of the New Covenant, and The Covenant Defined. By KORESH,	
The Covenant of Life. By KORESH,	
Mnemonics, or the Science of Memory. By KORESH,	
Science of the Decalogue, A More Literal Exposition of the. By KORESH,	
Corresponding Price. By KORESH,	
The Mission of Lord. By KORESH,	
Response to Inquirers. By KORESH,	
Koreshan Geodetic Service. By KORESH,	

Tracts and Pamphlets of the Woman's Mission, K. U.

No. 1. Proclamation. By KORESH,	
No. 2. Cardinal Points of Koreshanity. By KORESH,	
No. 3. Celibacy. Compiled from the Writings of KORESH,	
No. 4. Judgment. By KORESH,	Price 5 Cents
No. 5. Where Is the Lord? By KORESH,	

ENTIRE SERIES, 50 CENTS.

Guiding Star Publishing House,

W. 99th St. and Oak Ave., P. O. Substation 48, Washington Heights, Chicago, Ill.

Church AND Society Notices

THE SOCIETY ARCH-TRIUMPHANT.

The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, Estero, Lee Co., Fla. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home-Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA McDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

WOMAN'S MISSION K. U.

The Denver Branch of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 p. m., at the residence of MRS. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo. Ladies are invited to meet with us and investigate Koreshan doctrines.

Our Scientific Premise.

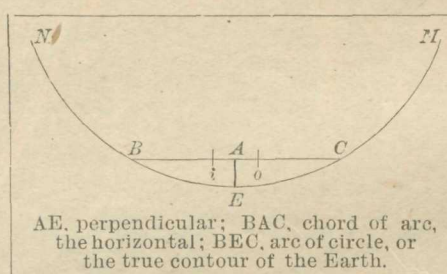
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the idea of the convexity of the earth, is first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also oblique to it.

Explanation of Apparent Depression of the Horizon.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilinearly slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinearization of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinearization and geoliner foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, perpendicular, and second, geoliner foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geoliner surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is or twelve inches on a tripod, and having horizontal angles of the telescope, jective extremities hair-lines. It is a spirit level leveled for the transverse hair-line, ten or from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



The surveyor's instrument called a telescope, ten long, placed up is used for ascertainment and perpendicular across the focus or across the ob-ty, are two trans-Connected with el. The telescope observation and (horizontal) twelve inches

Principles of Foreshortening, Geoliner and Perpendicular.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still less; each mile apparently more contracted than the preceding one. This is called geoliner foreshortening. If the surface of the earth is apparently drawn back, (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

Experiment Demonstrating Visual Curvilinearization.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail until the end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projections are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

Flaming Sword

"And He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.

Vol. XI. No. 3.

CHICAGO, ILL., MARCH, 1897. A. K. 58.

\$1.00 Per Year.

MAKE ALL MONEY ORDERS PAYABLE TO GUIDING STAR
PUB. HOUSE, SUBSTATION 48, CHICAGO, ILL.

All business communications containing checks, money orders, or express orders should invariably be addressed to the Guiding Star Publishing House, P. O. Substation 48, W. 99th St. and Oak Ave., Chicago, Ill.

THE FLAMING SWORD is issued monthly by the Guiding Star Publishing House; subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. We will mail sample copy on application, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit names for sample copies, from persons interested in Koreshanity.

The date on the wrapper indicates the time when subscription expires, which should be renewed promptly if the continuance of the paper is desired.

EDITED BY THE KORESHAN UNITY.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

The Battle of Gog and Magog Is Post-Millennial.

Cycles of time are long and short according to the character and relation of the periods. Hours, days, weeks, and years are estimated in their durations according to the character and importance of the cycle. There is a cycle of time beginning with the first creation of the man made in the image and likeness of God, continuing through the various phases of rising and falling again while the declensions and processes of regeneration are progressing. This period begins with the inception of the movement of the sign (so called) in Aries, and terminates with the recurrence of the same relation of the sign to the ecliptic on the zodiacal belt. This period, on a still grander cycle, is one year of twelve months, each month being about 2,000 years in duration. A thousand years embrace a period correspondingly long, estimated on this given cycle.

Every lesser cycle of time contains all the elements of the greater cycle. It follows therefore, when the analysis of any cycle is made, that the key is furnished for all other cycles of greater or lesser periods. If we take a year on the ecliptic-precessional circuit, dividing this movement into twelve sections of about two thousand years each, so far as time is concerned, we possess the key to all other times. We are not here pretending

to critically define specific times, but presenting the principle of definition, and approximately indicating the beginning and the ending of the thousand years as pertaining to the inclusiveness of the Christian age, for the thousand years are embraced within this period.

It will be noticed, then, that a thousand years must be determined by first denoting the cycle within which the thousand years are embraced. This is only approximately determined by any calculations on the present system of purely solar reckoning. Lunar periods are related to the movement of the colures on the equator, not by the precession of the equinoxes on the ecliptic. However, as we are not attempting to define analytically the exact points at which the thousand years begin and expire, but rather to show on the lesser cycle of days and years whether the thousand years are future or past, we need not enter upon any mathematical calculation of chronology. We state emphatically as the prophet of the Most High, that we are at the end of the thousand years, and now at the point of the battle of Gog and Magog. We are not so much after the lengths of chronological periods and their dates, as to determine the order of chronological progress and the character of the events. We shall study this question both from the integrative and the disintegrative standard of observation and definition.

Gog and Magog are both divine and diabolic in this double aspect of consideration. We shall first offer the divine aspect or phase of the Scriptural presentment, taking the type as our guide, and make the antitype to correspond as we apply this principle of interpretation.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick: and they shall become one in thine hand."

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God, I will take the stick of Joseph [Cyrus king of Persia, the type] which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one

stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. [Cyrus was the descendant of the Royal Houses of Persia and Media, including also the infiltration of Israel—the House of Ephraim—by intermarriage with these Houses. He was therefore Egyptian, Israelite, Persian, and Median. (See also Isaiah xxvii: 12, 13.) “And it shall come to pass in that day, that the Lord shall beat off from the channel of the river [the pure river of the water of life as clear as crystal] unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great TRUMPET shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts [Ephraim] in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem,”—New Jerusalem. (See also Isaiah xix: 23-25.) “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”]

“And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen [*Goyim*, Gentiles, the children having become Gentile], whither they be gone [the House of Ephraim were gone to Assyria both as to the fact of their capture by Assyria, and as to their infiltration with Assyria through racial admixture, which insured their loss as Israel as well as their identity as Israelites], and will gather them on every side, and bring them into their own land. [They will be gathered into the New Jerusalem, thence they will descend into the body of the resurrection.] And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations. [*Goyim*, Gentiles, or two Gentile peoples; for the Lord Christ, the stick of Judah in the hand of Judah, became Gentile through his descent into the posterity of Joseph.] Neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land. [*Goy*, from *gava*, the body] that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant

with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle [God's tabernacle is the man (Messiah) in whom he dwells, and then the sons of God in whom he dwells] also shall be with them: yea, I will be their God, and they shall be my people. And the heathen [*Goyim*, Gentiles] shall know that I the Lord do sanctify Israel [when the heathen are sanctified and made to be Israel], when my sanctuary shall be in the midst of them forever more.” Ezekiel xxxvii: 18-28.

If the student will read the entire thirty-seventh chapter of Ezekiel, it will be noticed that it describes the resurrection of the dead (verses 4 to 10 inclusive), and that this resurrection is the entire (whole) House of Israel. “Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you [not out of you], and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

Now, subsequent to the resurrection of the dead, we find that the thirty-seventh chapter of Ezekiel describes what follows the resurrection of the dead. The thirty-eighth chapter describes the battle of Gog. Gog is the leader, and the people are the land or army of Gog. “Therefore, Son of man, prophesy and say unto Gog, thus saith the Lord God; in that day [what day?] when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place [Israel, the twelve tribes of the New Jerusalem gathered into the Messenger of the Covenant and ready to come down as John saw her descending from God out of heaven, where they dwell safely] out of the north parts, thou, and many people with thee, all of them riding upon horses, [John saw a rider upon a white horse, and the armies which were in heaven followed him upon white horses,] a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen (Gentiles, *goyim*) may know me, when I shall be sanctified in thee, O Gog, before their eyes.” This covering of the land by this army is also defined in another chapter, Ezekiel xxviii, beginning with the eleventh verse.

“Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius [the first commandment; the word sardius in Hebrew is *Odem*, from Adam, the first man. When we take into consideration the fact that the first commandment refers to the worship of God, and that the man whom God made was himself, we can readily see the charac-

ter of the ten stones as referring to the ten commandments, or the ten principles of the Decalogue], topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. * * * Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

The anointed cherub that covereth is none other than Jesus the Christ of God, who was perfect in all his ways until he descended into the race and took upon himself the sins of the world. He is Lucifer the light bearer, the bright and Morning Star. At the end of the age he is known as the man of sin, because he was made to be sin. "And I will bring thee against my land, that the heathen [Gentiles, *goyim*] may know me, when *I shall be sanctified in thee, O Gog*, before their eyes."

When the man of sin, Gog, repents of his sins at the end of the age, the Lord God is sanctified in him. Gog is from the Hebrew *gag*, which means roof, because the roof of an oriental house was a flat garden. It embraces the idea of made or formulated earth. The student will notice that the battle of Gog and Magog succeeds the resurrection in the order of sequence as given in the two chapters above described, and the conditions of the ³³twenty-eighth chapter are the sequences of the ²⁷twenty-seventh chapter of Ezekiel. This order is also necessarily followed in the anti-type, as prescribed in Revelation.

TO BE CONTINUED.

Continuity of Life in the God-World.

QUESTIONS ANSWERED BY KORESH.

Do we suffer for ages in attaining perfection only to remain in the God-World a certain time, and are we ultimately swept back into matter to circle around again?

Ans.: No! You will awake to your eternal consciousness. When reaching that state, you will find that what you have attained will live in the God-World without any break in the continuity of being. This is eternal life, dwelling in life without any future interruption. If life is eternal in the future without end—then that life is without beginning. Hence it is said, without beginning of days or end of years. The activities in the God-World result in friction and waste—the waste being precipitated into the lower lives by grades. The first precipitation is into the highest angelic heavens; the second into the second angelic heavens, the third into the third heaven, and the fourth into the common life. This is true on general principles, though each heaven has many degrees of descent. Absorption of your ascending life into the eternal consciousness is no loss of identity, and from it there is no more descent of the egoistic consciousness. The sons of God precipitate germs of regeneration. This is done at the time and point of conjunction.

Does the idea of the Son of God voluntarily laying aside his glory and coming down to suffer and die for the world, belong to Koreshanism?

Ans.: The Son of God, the Lord Jesus the Christ of God, was Son and Father. The law of the loss of the outward life to gain the inner, does belong to Koresh-

anism as an idea. If we love the things of the outer and material life and perform the acts which belong to it, we necessarily inherit it; but if we desire a higher life with sufficient ardor to yield the lower to the force of the higher, then we enter into that life.

Christ the Lord Versus Islam.

"As Christianity presumes to divide God, can its upholders see the consequence that must follow 'if God be divided'? But his kingdom yet stands,—from eternity to eternity,—he is therefore undivided, the eternal unity." Christ taught it! Christianity rejects it!! Islam upholds it!!! Islam looks upon Christ as a teacher, and believes and upholds the doctrine taught by him; Christianity raises him to the dignity of a perfect God, and then refuses to believe his word. Yet Christianity accuses Islam of lowering and debasing Christ. Let the Bible act as judge."—*Islamic World*.

The reference to Christianity relates of course, to the spurious kind now so prevalent in the world. But what does the *Islamic World* know about God, whom they are as ready to pronounce unknown and unknowable as the Christian church and the world generally? We agree to "let the Bible act as judge."

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * And the Word [God] was made flesh, and dwelt among us." If this is not an emphatic statement that God came into the world as the Son of God, then nothing can be understood.

The world generally, including the *Islamic World*, knows nothing of God, nor even pretends to know. How, then, can it dispute the fact that the perfect man is the perfect God? The Lord Christ who was born of a woman and dwelt among men, was the Son of God. This is the doctrine of the Bible. A Son of God is a God,—the God. In his ascent he sat upon the throne of the Eternal,—the Creator of the Universe, as it is declared of him. The Lord took the throne of the Father. In his descent, a direction belonging to the animal life of God, he, the Christ of God and Son of the Eternal, went into the race, from which he will regenerate (re-produce) the sons of God.

We will say to the *Islamic World*, that it ought to know something about God before it takes upon itself to declare what God is not. The hope of the genuine Christian world is in the fact that the offspring of God, in whom God was incarnate, can regenerate from himself the sons of God; and that these sons are to be like the Son of God, their Father. There is but one God,—that God is Christ the Lord, capable of coming according to law, in the different ages of the world, to redeem it by planting himself through the operation of the Holy Spirit.

Trade off modern Christianity for anything, but do not discount the life, power, and authority of the Lord Jesus for the benighted Mahomet! Mahomet was a great teacher, and was suited to the genius of the sensual and barbarous Turk; but we do not care to have Mohammedanism or Islamism transplanted as a substitute for the gospel of the original Christianity.

Reason the Basis of Koreshan Belief.

BY LUCIE R. BORDEN.

That the mind of man in its highest actual development stands at the apex of the pyramid of life, exercising dominion over all beneath it in the scale of being, is a statement subject to no dispute. It is needless to recount the successive stages of its progress in art, literature and mechanical invention until, with an immediate prospect of flying machines and devices for regulating the weather, all the elements have been brought into subjection.

The ruling faculty in the kingdom of mind is reason. In the ultimate all knowledge of whatsoever description, makes its final appeal to the higher court of reason and unless approved at that supreme tribunal, must be rejected as false or held in abeyance as doubtful. As the faculty by which we compare, classify and judge all observed phenomena, in the case of a disagreement between observation and reason, the right of decision is granted to the latter, even if it lead us to distrust and repudiate the report of the senses as in optical delusions or mirage. The reasoning faculty is therefore man's point of contact with God, being that in which he most nearly approaches the divine likeness. Koreshanity is founded upon the idea of a direct illumination from the divine mind into the natural mind, but as truth always acts through certain individuals first, and not through the race as a whole, this illumination is not general but specific and confined to one personality. The man who becomes the subject of this influx involving universal truth on three planes, celestial, spiritual and natural is termed the Divine Human, Son of God and Son of man, the Christ or Messiah.

The world is full of false claimants to Deific inspiration, seers of visions and dreamers of dreams. The Founder of Koreshanity is distinguished from them all, by the fact that as the descent of the God mind into his own natural mind was accomplished primarily through the unfoldment and stimulation of his reasoning faculty, so his appeal is to this faculty in others. While he must teach as one having authority, he desires no decision relative to his claims, founded upon credulity. He has formulated a definite system of science, theology, sociology and psychology. All sincere searchers for truth are invited to study the Koreshan system, point by point, and compare with any and all existing ideas. The more conversant the mind of the investigator with the best that has been said or written along these lines, the greater his facilities for comparison. Visions, intuitions so called, and impressions may come from above or beneath and afford a doubtful confirmation, but a conviction grounded in reason can never be shaken; this is the ultimate criterion and to normal minds, the best proof of the claims of their Leader resides in the fact that through contact with his mind, they are brought into free exercise of their own higher faculties, being enabled to discriminate between truth and fallacy in the prevailing mental chaos; for instance, on the first page of Olmstead's College Astronomy, the following statements may be found:

The Copernican system.—This name is given, in honor of Copernicus, to the science of astronomy as now established by demonstration, in distinction from the erroneous systems of the ancients. It explains the diurnal and annual motions of the heavens by supposing the earth to rotate each day on its axis, and to revolve once a year around the sun.

"How" inquires the Koreshan, mindful of the glaring contradiction involved in the two sentences, "can a science be established by demonstration when the system rests upon a supposition?" Is it not reasonable to think that, like the erroneous systems of the ancients, the Copernican or any other system resting upon a supposition, must finally yield to a true system founded on fact? The whole structure of modern astronomy is built up from the theories, speculations and investigations of scores of minds, all content to start with a supposition. The cellular cosmogony like Minerva from the head of Jove, has sprung full grown, complete in all its parts, explaining every known phenomenon, from the brain of one man who supports it by a proven premise. Which is it more reasonable to accept?

In the editorial columns of one of our Christian newspapers we read: "We have no such knowledge (scientific knowledge) and probably never will have, of God, of heaven, of eternal life."

Scientific knowledge is a knowledge of positive facts. If we can never hope for such a knowledge of God, then He must be a myth not a fact. In reply to the agnostic who contends that certain specific inquiries in the realm of causation can never be settled by experience, we take our stand upon the enlightened human reason and declare that commensurate with its expansion, nothing is unknowable. Some years ago, nothing in the domain of physical science seemed more incapable of verification, than the component elements of the sun and stars, but as the scientific region of the brain developed, as reason expanded to meet the growing demand for such knowledge, the invention of the spectro-scope came to supply it. If there is a God, his nature must be as capable of scientific demonstration as the nature of the sun, else were the overwhelming desire for such knowledge implanted in the breast of man, unreasonable.

The physical sun corresponds to the spiritual and it is a significant fact that the source of the sun's heat and the nature of God are the two great unsolved problems to the world at large. It is reasonable to expect a simultaneous solution from a common source and accordingly the Founder of Koreshanity is the first to declare and exposit these correlated truths.

In so far as his disciples become receptive to the truths which he is divinely appointed to declare, they begin to be transformed by the renewing of their minds. It was a sixteenth century writer in the times of great Elizabeth who indited the noble poem:

"My mind to me a kingdom is.
Though much I lack, that most would have
Yet still my mind forbids to crave."

He whose thought-world is musical with the harmonies of an invisible choir of loving spirits congregated by the law of attraction into a congenial atmosphere; who is emancipated from personal prejudices and slavish dependence upon environment; who takes broad general views of life and conduct, is indeed a king. He that ruleth his own thought-world is better than he that taketh a city. "Each is building his world from within; thought is the builder, for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure."

The Earth Is Concave.

Theories Must Comport With Facts.

A correspondent and investigator of the Koreshan Cosmogony has questioned a statement found on the inside of the title page of *THE FLAMING SWORD*, under the title, "The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity."

The subject which he discusses is the following, under the above caption: Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection the end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail until the end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the last one projected.

The correspondent in question maintains that from actual experiment the facts are not as above stated. From the gentleman's report of his experiment, he did not conform to the provisions of the experiment as stated in *THE SWORD*. If a rail be extended in a rectiline (a straight line), the rail being laid on the top of a line of posts and the observation tube placed over the rail, there being a hair-line perpendicular across the objective end of the tube, we can look lengthwise along the median line of rail.

As an illustration, place a rail two inches wide along the line of posts away from the ground. Use a tube without a glass in it, but with a pin-hole at the subjective end, or at the eyepiece of the tube, and across the distal end of the tube place a perpendicular hair-line or a horse-hair. Now place this instrument so that the optical or visual axis is parallel with the middle line of the rail;—there will be one inch of rail on either side of the hair-line. The picture which the rail makes on the retina of the eye will be equal on both sides of the picture made by the hair-line. The rail can be extended in a straight line—the direction being determined by the optical axis of the tube as above described—as far as the eye can see the rail; but if the instrument is placed by the side of the rail, the optical axis of the instrument being parallel with it and the hair-line still held in the perpendicular relation, the rail is on one side of the hair-line and there is nothing on the other side. In order to see the ends of projected pegs, the distal peg would have to be made a little longer in proportion to the amount of foreshortening.

Of course, we do not know just how accurate the gentleman was in his experiment. Neither do we know just how accurate he was in the adjustment of his two rails,

which he states were laid a certain number of feet apart, and extended in a straight line; therefore we do not know how straight was the line of pegs laid in the middle line between the two rails, neither do we know how equal were the ends of the projections resting on this medial line of pegs, with the ground and rails to make equal pictures on both sides of the hair-line. We do know that when a civil engineer uses a transit instrument and levels it from his tripod, having a mark made on the rod or pole which the chain man carries, he sights against the pole to the mark indicated by the hair-line. He is not sure of his rectiline until he reverses his instrument, sighting again, and making another mark on the poles. These two marks will be a little distance apart on the indicator; the level line is supposed to be half way between the two marks on the pole. Not only does the civil engineer observe this rule, but he confirms his direction by verification to insure accuracy. Did the gentleman conform to our own statement in his experiment? and was he as accurate in verification in the determination of his line as the ordinary civil engineer endeavors to be? Nothing short of this will meet the demand.

Any foreshortening of space or of a distant object in space, foreshortens more rapidly at the sides than at the center. This is because the subtension of the lines from the extremities of long or large objects effects a more divergent course from the focus of the subtension at the point behind the lens of the eye where the lines cross to the retina. The more divergent the lines from the focal point to the retina, the more rapidly the foreshortening takes place with receding objects. The narrower the object, the nearer parallel the lines run, and the less rapidly the object foreshortens. The vanishing point of an object two inches wide is almost as far distant as the vanishing point of an object five feet long. Or, to put it differently, two rails five feet apart will seem to run together until the vanishing point is reached, when the space between the rails and the rails themselves vanish or disappear. A middle rail will disappear but a few minutes before the two rails disappear. But the fact that the two rails disappear, proves conclusively that even at the central line of vision there is a diminution of the space. This is the settlement of the question in a nutshell.

Tribute in Memoriam.

Departed from our visible presence but not lost to us, Mr. Lucius S. Boomer, March 6, 1897. He was loved by all who knew him. His character was moulded into the nobility of Godliness, and we know him now as having entered into the spiritual sphere of the Koreshan church, the cause for which he declared his love. He labored for our cause while present in the body, and he continues his activities still more effectively now that he is present in the spirit. No family ever had a wiser guide or a more constant friend, and none ever more appreciatively realized all the conspirations of this great change.

The Righteous Turneth From His Righteous-
ness: The Wicked Turneth From
His Wickedness.

BY E. M. CASTLE.

If the Bible was written from a comprehension on the part of the different writers of one great system of truth, it must of necessity be harmonious throughout. The adaptation of this system to the varying needs of the world at successive stages of human progress does not make it necessary that the teachings of one age contradict the teachings of another age. The expression of the principles of truth appropriate to one degree of progress may differ from the expression of the same principles appropriate to another degree, and yet there be harmony in the difference. And just as we are able to convey a familiar idea and to understand it when conveyed in manifold variety of expression, without confusion because of that familiarity, so a primary understanding of the principles of truth will enable us to read the Bible without confusion. This knowledge is the key of the House of David;—in what sense will be evident as we proceed. The possession of this key enables us to see that the teachings of Moses and the prophets are not set aside, but rather reinforced, by the teachings of Jesus; that the gospel recorded by one evangelist is the same gospel recorded by the others, modified in expression only by the medium of transmission, yet unchanged in essentials; that the teachings of Paul, adapted as they were to the needs of the Gentile world and consequently less pure, yet do not contradict, and, above all, do not invalidate, the teachings of Peter and James and John. Moreover, this key enables us to comprehend how the expression of natural principles is no contradiction of the opposite expression of corresponding spiritual principles, any more than the expression of cold at one time and place is a contradiction of the opposite expression of heat at another time in the same place, or in another place at the same time. Without this key, the Bible is incomprehensible, and such men as Ingersoll, finding it so, yet unwilling to confess their own inability, assail its integrity. With this key, it is self-explanatory;—all apparent contradictions vanish, and the wonderful harmony of the whole astonishes and delights.

In Psalms xvii:13, David makes the declaration that the wicked is the Lord's sword. "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, (which is) thy sword." He evidently speaks primarily of one personality—"cast him down." Can this be the sword Jesus came to send? Whatever he sent must have proceeded from him, having been his possession. He was the Lord. Then the sword he came to send must be the Lord's sword. Is this the sword from which David seeks the deliverance of his soul? The word sword, Hebrew *hhereb*, means the destroying instrument. But according to Paul, "the letter killeth." Then the letter must be the destroying instrument. In this declaration of Paul's, the word *letter* is, in Greek, *gramma*—the written thing. Written evidence is ever considered more weighty than oral evidence because it is tangible. So God's best evidence of himself to the world is the literal manifestation, the tangible presence, the man. The letter that killeth is the literal sense, or degree, of the Word, the written word, the tangible word,—*"and the Word*

was God." [John i:1.] "And the Word was made flesh and dwelt among us." This was the *gramma*, the written word, the tangible Word—the Word in the flesh—the man Jesus, the Christ. This accords with Swedenborg's testimony that in the literal sense of the Word [God], the Word, or Divine Truth ["I am the Truth."—Jesus.], is in its fulness, sanctity, and power; for the Scriptures declare the fulness, sanctity, and power of Jesus the Christ. "For it pleased that in him should all *fulness* dwell." "For in him dwelleth all the *fulness* of the Godhead bodily." He declared himself to be "him whom the Father hath *sanctified*." The angel to Mary—"That *holy* [sanctified] thing which shall be born of thee shall be called the Son of God." Paul declared "Christ the *power* of God;" and in revelation it is written, "Thou art worthy, O Lord [Jesus Christ,—for "God hath made that same Jesus, whom ye have crucified, both Lord and Christ. —Acts ii. 36.] to receive glory and honor and *power*." The Scriptures leave no lack of evidence that Jesus was the Word of God—John plainly affirms it; and Paul as plainly confirms it, when he says that the worlds were framed by the Word of God, and again that the worlds were made by the Son of God, thus identifying the Word as the Son. And if more evidence than that already cited be needed to present him as the Word in fulness, sanctity, and power, Paul gives it when he declares him the image of the invisible God [within him], the first-born of every creature, the creator of all things in heaven and in earth. Truly, if the literal sense of the Word, the Letter, be the Word in its fulness, sanctity, and power, Jesus the Christ was this Letter.

Christ died for the world. "He poured out his soul unto death." This means in its most external sense that he poured out his blood unto death. If the blood, or soul, was poured out unto death, then was the body dead, for "the life of all flesh is the blood thereof." The death of the Christ on the cross of Calvary, while supremely significant as the type of his subsequent death in the race, was yet a death in fact. If the Christ could die upon the cross, he had not before that time destroyed the last enemy, death. By his resurrection from the tomb he attested his victory over this enemy. Now had he killed death in himself. Only by the literal manifestation of the man could this evidence of the destruction of death be given. Only by the literal overcoming of death and the grave is victory over the last enemy complete. In that the Christ killed death in himself was he the destroyer, the Sword, the Letter that killeth. And he himself constituted the sword he came to send.

After the Christ had destroyed the last of the old life in himself, triumphing over the last enemy, death, he was completely in newness of life—a living soul, possessing a holy—*i. e.* a whole—body. In the theocrasis, or translation, this holy body was transmuted to holy spirit. The theocrasis was the burning up of the body, in which combustion the spirit was generated. This combustion of his body was the result of the fire which he declared was already kindled. "I am come to send fire on the earth; and what will I, if it be already kindled?" He endeavored to make his disciples realize the necessity for this destruction of the flesh for the generation of the spirit. "It is the spirit that quickeneth; the flesh profiteth nothing." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto

you: but if I depart I will send him unto you." Now that the Comforter comes as the sequence—indeed, as the consequence—of his departure is made plain by an illustration familiar to all who have considered Koreshanity. It is as though the fuel for the fire should say to a chilly, uncomfortable mortal, "It is expedient that I go away, for in my going I send the comforter—the heat you desire—unto you." This change of matter to spirit is transubstantiation. It is the key-note of the science of alchemy, and is here dwelt upon because of the difficulty of minds cultured in the ordinary channels to grasp the significance of the Lord's translation, or theocrasis. In this transubstantiation the substance of the Lord's body was changed to spiritual substance—substantial, though not material—the Holy Ghost. The communication of the Holy Ghost was the communication of his life to his apostles. This was the spirit that makes alive. If this spirit was communicated for the *purpose of making alive*, then that which received it could not have been alive. Herein is the distinction between the divine animal life of Jesus and the animal life of the ordinary human. It must be remembered that the soul, Gr. *psuche*, is the animal life. The soul that sins—that transgresses the laws of life—dies, is a dying soul. The soul that is obedient to the laws of life, through such obedience comes into life, becomes a living soul. The dying soul is in the power of death, which is the power of the devil. "The devil hath the power of death." As those who received the outpouring of the Holy Ghost in the baptism were in the power of death, that which was communicated to them, by virtue of that communication came under this same power. Thus in the higher sense was the soul of Christ poured out unto death. In the theocrasis the divine animal life of Jesus was turned from the condition of righteousness—the state of the living soul—back towards the sensual flesh which he desired to save. This was the descending tendency of the theocrasis. The ascending tendency was towards the Father. The animal life descended. The man of God ascended. "Who knoweth the spirit of man that is ascending and the spirit of the beast (animal) that goeth downward to the earth?" It is with the animal life that we are at present concerned. The cross of wood was the symbol of the crossing of the two natures—the divine animal nature of Jesus with the sensual human—the living soul of Jesus with the dying souls of those who received him. He was the promised seed of God. The shedding of the Holy Ghost was the sowing of this seed. "The sower sowed the Word." According to his own teachings, that which is sown is not quickened except it die, and it dies in the soil that receives it. The descending life of Jesus—the divine animal, or regenerating, life—was received by those who were specially prepared as soil for the reception of the good seed. These were still in the evils belonging to the sensual human—the state of wickedness. So Paul found that though he rejoiced in the law of God after the inward man, yet he found another custom in his flesh warring against the law of his mind, and though he desired to do good he found evil present with him. As the grave of the ordinary seed is the soil in which it is buried, or planted, so the grave of the promised Seed was the soil of its reception—the wicked. Thus "he made his grave with the wicked."

Jesus was "the Holy One and just"—the righteous. He

was the Lord's Sword, but, when manifest at the beginning of the age, in no sense was he the wicked. His body was the holy body—the temple of the Most High. But when in the baptism the substance of his body and blood, transmuted to Spirit, was received by the world, it was changed to the condition of those receiving it, and by gradual descent in successive generations, all trace of the original condition was lost. Thus he in whom was no sin became sin in humanity, thus taking upon himself the sins of the world, and being numbered with the transgressors. "When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby." Ezekiel understood the law of the death of the Christ in the race, which is the law of regeneration. In the theocrasis the body of Christ turned from the state of righteousness back toward the sensual humanity for the purpose of working in that humanity to transform it. So does the seed turn from its condition of integrity when it disintegrates in the soil; but by virtue of that disintegration it forms a conjunction with the mineral kingdom, and while multiplying itself, transforms mineral substance to vegetable substance, thus raising it into a higher kingdom, even transforming some portion of the mineral world to its own original integrity. Thus the seed regenerates, or recreates itself. The *turning* of the Sword is the theocrasis of the man who is the Sword—the burning up of his material structure, generating the corresponding Spirit. This is the flaming sword that *turned* every way. Jesus the Christ said, "I am the Way." He was the way for that age. There must be other Ways for other ages, else why the expression "*every way*"? When the disciples stood gazing after the translation of Jesus, the angels appeared and said: "Men of Galilee, why stand you looking into the heaven? This Jesus, he being taken up from you into the heaven, thus will come, which *turn* (Gr. *tropon*) you saw him going into the heaven." This is a literal rendering, in which there is no evidence that they were gazing into the physical heavens, although king James' version makes it appear so. Jesus declared that the Father was in heaven, and at the same time declared that the Father was in him. So heaven must have been in Jesus. That heaven is within humanity is sufficiently evidenced by the Bible, if we have no other testimony than the declaration of Jesus, "Behold, the kingdom of God is within you." And he said this to the Pharisees. Nor is the kingdom always in a condition of righteousness, as can be readily perceived by considering those things unto which Jesus likened it in his parables.

In the baptism, Jesus the Christ projected himself into the race. Does the Bible testify that the Christ, projected as the Spirit of Truth, the Comforter, remanifests as personality—again tangible, again the literal manifestation, the Sword? It is reasonable to believe that if he so manifests, it will be in the condition of iniquity, with the sinful human nature. The Christ was the anointed cherub, or seed-man. Ezekiel prophesies that iniquity is to be found in this Cherub. "Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee." Zechariah (chapter iii), in his vision of things to come to pass, saw Joshua, Savior—the Christ—standing in filthy garments before the angel. Pure linen is the righteousness of Christ.

Filthy garments must be the condition of the sensual human, which the Christ in his descent into the race takes upon himself. In Ecclesiastes we read, "I saw under the sun the place of judgment, wickedness there; and the place of righteousness, iniquity there." Here is the mystery of iniquity, of which Paul spoke. And he declared that the day of Christ, which must be the day when Christ returns to his state of righteousness, should not come except that man of sin [the wicked] be revealed, "Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself *that he is God*." The man who in this age teaches that Jesus the Christ was Jehovah, the Father, Mother, and Son in one, possessing all the attributes of God, and that no God existed outside of the Christ, or ever exists outside of humanity, certainly opposes all that today is called God,—all other conception of God. And when he declares God the man, and his own possibility and that of others of reaching the condition of righteousness manifest in Jesus the Christ, he also exalts himself above other conceptions of God. And surely that man of sin who, as Paul states, will sit in the temple of God and prove himself to be God, must be that same God manifest in the beginning of the age as the righteous, now manifest as the Wicked. He must be tangibly manifest as the wicked before he can be manifest again as the righteous, for he comes again as the righteous by the same turn that he went from that state. In the theocrasis of Jesus the righteous turned from his righteousness. "If the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." As the turning from the condition of righteousness, life, was by theocrasis, the burning up of the man, the turning from the state of wickedness, death, must be by the burning up of the man, and for this to occur the man must literally manifest. Surely this is the Sword Christ came to send—to project himself through the age, again manifesting at the end of the age as the Lord's Sword, but now the Wicked.

The old nature, constantly dying, must be utterly dead before the spirit can make alive. The old sensual nature must be overcome. The man of sin is he who realizes that the existence of the ordinary human, terminating in the saddest of catastrophes, death, is an existence apart from righteousness—not in accordance with the laws of true life, the immortal condition to which Jesus attained in his victory over the grave. From this realization comes the discovery of the laws of immortal life. His acknowledgment that the existence in the present body is the consequence of sin and the evidence of iniquity, constitutes him the man of sin, in contradistinction with the self-righteous. Thus by divine prescience he locates the man of sin and proceeds to overcome himself. In like manner all who acknowledge their own sinful condition constitute the wicked. The man of sin spoken of by Paul is he who brings the Truth to the world at this time. He is the antitypical Mount Sinai (Sinai means *sin*), and from him proceeds the law in its final exposition—the scientific degree. He reveals the process for the final overcoming of death, exemplifying it in his own life, to confirm its verity by going out of the present existence in that new and living way by which Enoch, Elijah, and Jesus went. He is the seventh Messianic manifestation

to the world, to conduct the final struggle with the powers of death, by which many are to attain the victory and enter into the eternal Sabbath, or rest, of the sons of God. Jesus did not give rest to the world. This is the office of the seventh manifestation, the seventh Word, the seventh day, or Deity. Paul said: "If Jesus had given them rest, then would he not afterwards have spoken of *another day*. There remaineth yet a rest [keeping of a Sabbath] for the people of God." Evidently Paul knew that God's work was not consummated by the Christ in his manifestation at the beginning of the age. Now in overcoming, after taking upon himself the sins of the world, he generates a power to enable the many to overcome.

God's promise to David was that He would make of him the first born, higher than the kings of the earth. Jesus is declared to be this first born. Then did David become Jesus? No other conclusion is possible. Jesus the Christ was the house, or temple, which the Lord promised to build David. David was also to build a house for the Lord. Jesus was this house—the house of David, the house of the Lord. An understanding of the law as personified in Jesus, is the key of David, which is the key of David's House. It is today laid upon the shoulder of Eliakim (*God is setting up*) and by its means he will effect an entrance into the temple, or house, of God—the immortal flesh. Where the Soul of Christ is found today, there is the soul of David—in the condition of the wicked, from which, with prophetic realization, the Psalmist cried for deliverance. The soul is the blood, and that a personality manifests as this blood, or soul, to effect the final rest, or peace, is at least indicated by Paul when speaking of Christ, he says, "And having made peace through the blood of his cross, by *him*—i. e. the blood—to reconcile [literally, *to change thoroughly from*] all things unto himself." The personality who is the Blood, or Truth, is to effect the final change from—to change thoroughly from—the old sinful, restless, dying state to the state of peace and rest, which is life eternal. The blood must be delivered—that is, the truth which is in possession of the man of sin must be out-poured in the baptism, to give life to the body, the church. "The life of all flesh is the blood thereof." We are in death and our life is hid with Christ in God. And God is in the Man of Sin. "Verily, thou art a God that hidest thyself, O God of Israel, the Savior."

The bond of unity or integrity consists in circumspection or discrimination of uses and their application.

Destroy the love of money and substitute the love of the neighbor, operative in the communistic system, which is to be substituted for the present competitive evil.

The beginning of every dispensation is ushered in through the promulgation of religious thoughts suitable to the genius of the age. By the promulgation of religious ideas or thoughts, we mean such restatements of the doctrines of life as will insure the restoration of the relations of God and man, broken through the natural recidivation of the outward church while passing through its regular cycle of regenerating progress.

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER IV, CONTINUED FROM FEBRUARY NUMBER.]

Ephraim must be Abraham (father of multitude) before he can become the fruit. More strictly speaking, Ephraim must become the father in the Lord's second coming by virtue of putting forth his offspring, Ephraim, land of double fruit or twin land, as the multitude of nations which proceed from him. This is because father implies offspring. In giving the name Abraham to Ephraim, the latter must necessarily come into possession of the children by virtue of which he is the father. In this instance, the children are the children of the resurrection. Ephraim, Manasseh, and Judah must be united into one stick before Ephraim can be made a multitude of nations. "Moreover thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph [Ephraim and Manasseh], the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Ezekiel xxxvii: 16-19.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God and they shall be my people. And the heathen [Gentiles] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them [the Gentiles] forevermore." Ezekiel xxxvii: 26-28.

The word Isaac, *Yitshak*, is a word which means to laugh or rejoice exceedingly; excessive or extreme joy or laughter; such joy can only obtain at the resurrection, or life from the dead. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age." Genesis. xxi: 6, 7. The name Isaac, ultimate or final joy, should be "named upon the lads." When shall this joy obtain? When shall Israel and Judah, who were carried away into Assyria and Babylon, be restored and made to inherit their own land? "Therefore prophesy and say unto them, thus saith the Lord God; Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezekiel xxxvii: 12.

By a careful study of this subject, it will be seen that the promises or blessings of Jacob upon Ephraim, the unfolding of Ephraim into "a multitude of nations,"

the naming of Israel upon them, and also the committing to them the names Abraham (father of a multitude) and Isaac, excessive or extreme joy or laughter, are to obtain only through the resurrection of Israel and Judah from their sepulchre or burial in the nations of the earth with whom they were commingled and scattered, and out of whom they are to come forth. Their resurrection is nothing more nor less than life from the dead: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Romans xi: 15.

It is thus shown that Israel's identification and restoration is through the resurrection. This brings us to inquire into the purpose of, or necessity for such identification, as well as into the specific laws and process of the resurrection of the body. The interest shown in, and the importance attached to the reunion and restoration of Judah and Israel as a final or ultimate expectation of those who look for the Lord's appearing, are so completely associated and identified with the hope of the resurrection of the dead, which is the supreme hope of every true Christian, that it seems marvelous that argument should be required to confirm the identity of Israel's restoration with the resurrection.

Read again Paul's declaration: "For if the casting away of them [Israel, the ten tribes] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" It has already been shown that the second covenant is to be accomplished through the posterity of Joseph, while the first was accomplished in Jesus through the tribe of Judah. The Shepherd, the Stone of Israel, is to come through Joseph; but this Shepherd to come through Joseph is the Shepherd to the Gentiles, who, as shown before, is the Shepherd of the body. Therefore, the complete identification of Israel is the bringing in of the body of the resurrection.

The Anglo-Israelites are already doubly confirmed and settled in the conviction that the English-speaking peoples at least, are the descendants of the lost tribes. They thus cease to look for Israel as a distinct Jewish people still somewhere to be found. Such a belief begins with a few and struggles for expansion. The development of the conviction and its extension into the minds of the many is of but slow growth, but such a step being gained, why not acquire the power of thought to take the succeeding one, and seek to establish the resurrection in this same Anglo-Israel?

Paul's statement being true, that the receiving of them is life from the dead, then the purpose of the identification is the acquisition of this life. So far, one great difficulty in the way of the rapid growth of the Anglo-Israel church is in the fact that there has not been a clear statement of Israel's mixture with the Gentiles. This is not simply a scattering among, but a mixture which could not obtain except through the intermarriage of Israel with the Gentile nations. The beginning of Israel's infiltration with the races not Jewish, was Joseph's espousal of an Egyptian wife. This paved the way for further infiltration in subsequent ages. We read in Exodus xii: 38, "And a mixed multitude

went up also with them;" and in Numbers xi: 4, "The mixed multitude that was among them fell a lusting." This "mixed multitude" was in all probability the mixed Jewish and Egyptian blood, and the whole history of Israel after going up out of Egypt, shows their strong tendency to commingle and coalesce with other nations and adopt their idolatrous worship.

TO BE CONTINUED.

The Devil Failed in His Attempt to Neutralize the Demonstrations of the Geodetic Staff.

Our Geodetic Staff started out having in view the mechanical experiments essential to the demonstration of the Cellular Cosmogony. Associated with the Staff was a gentleman—if we may apply the term—whose sole purpose, according to his own statements, was to discredit our work and to neutralize it to the extent of his ability to do so. He was employed to assist the Staff regardless of any preconceived opinion. In the first trial for the purpose of testing the accuracy of the Rectilineator in a distance of 456 feet, the line deviated forty-eight one hundredths of an inch from a direct course. This was after the instrument had been transported from Chicago to Southern Florida, and before it had been subjected to critical tests for its final application. This slight discrepancy was the occasion for the gentleman in question to bring into requisition an array of mathematical sophistry to discourage some of the members of the Staff who were not thoroughly grounded in the conviction of our truth. It is not surprising that when the time approaches for the overthrow of the modern foundation for all the opposition to the truths of the Jewish and the Christian church, the devil should be present to thwart, if possible, the application of the principles of truth. Once overthrow modern astronomy and chemistry, and the "higher criticism," which is practically atheism, has lost that upon which it predicates its argument against the plenary inspiration of the Bible.

We herewith subjoin a report from Prof. Morrow, of experiments and observations made on the Gulf coast and the Bay of Naples, by our Geodetic Staff. Not only is this report very interesting, but the results must forever settle the question in the rational mind, of the contour of the surface of the earth.

Remarkable Observations by Experimenting Staff on the Gulf of Mexico and the Naples Bay, Florida.

The objection has been so often urged by illogical critics, that tests upon *inland* waters were not satisfactory, that it was decided that observations be made upon the Gulf itself, the conformity of which to the contour of the earth no sane mind will question. Against the results of such observations no subterfuge can be brought to bear. For this reason also, the "air line" will be surveyed upon the Gulf coast.

Six and one half miles lie between the points of the main land extending into the Gulf at Gordon's and Doctor's Passes. These points are long sand-bars, the elevation of which is equal to the high tide of the Gulf. On the point at Doctor's Pass a large target $3\frac{1}{2}$ feet

square was fixed upon supports; the top of the target was just 5 feet above low tide. On March 2, the mounted telescope was taken to Gordon's Pass, and the visual axis of the instrument was fixed at an elevation of $3\frac{1}{4}$ feet above low tide. At this altitude above the low tide level all of the surface of the target was visible, and the white line of the sandy beach lying beneath it was distinct. No convexity was observable at this elevation. On the morning of March 3, at a time when the Gulf was calm, the observation was repeated. Also with the telescope fixed 2 feet above the water level, the target was still visible; the same at 18 inches, and finally, by reclining at the water's edge, with the axis of the instrument 12 inches above the water's surface, the target was still in view. Under the conditions of the last observation, if the water were convex, the horizon would be only $1\frac{1}{4}$ miles distant, leaving $5\frac{1}{4}$ miles of the surface of the Gulf to decline downwards, amounting to $18\frac{1}{2}$ feet. As the target was only 5 feet above the low tide water level, it would be $13\frac{1}{2}$ feet *below the line of vision*. After deducting nearly one seventh of this declination to make up for the usual allowance for refraction, $11\frac{1}{2}$ feet would remain as the amount of depression of the target below a line extending through the visual axis of the telescope over the horizon to the distance of $5\frac{1}{4}$ miles beyond the horizon. All of these observations were repeated in the afternoon, with the same results.

Experiments on Naples Bay.

A straight reach of $4\frac{1}{2}$ miles was found upon the smooth waters of Naples Bay. At the most southern extremity, a target of white cloth 20x30 inches was fixed upon an upright with cross-arms; the top of the target stood 2 feet above the high-tide mark, leaving a space of 4 or 5 inches to the water's surface. On March 5, at time of high tide, the Experimenting Staff sailed to the farthest point northeast from which the target could be seen with the telescope. To the naked eye the target was entirely invisible. The horizon seemed to occult the lower limbs of the belt of mangrove trees constituting the background of the views.

In the water at the point of observation, the telescope was fixed at an altitude of 30 inches above the water, and through it the target stood out in bold relief. The instrument was then lowered to within 18 inches, with the same observed results. Afterwards at the height of 10 inches above the water, the *entire surface* of the target was still visible. Very careful observations were made and repeated with the telescope at this altitude. The target was clear cut and well defined, and the space between the bottom of the target and the water was even observable. Then, to make the test absolutely satisfactory and conclusive, the telescope was fixed upon the water's surface; with the instrument *almost touching* the water—indeed, it could not be placed closer without wetting the lenses—long and careful observations were made. There could be no mistake; the entire surface of the target could be seen, standing yet with a small dark line of the background beneath it. The terrestrial eyepiece was then exchanged for the astronomical eyepiece of greater power. The target was increased in size, and the relations of the target and the water's surface and the background came out still more noticeably. The object glass is 3 inches in diameter. The axis of the telescope was 2 inches above the water. On the basis of convexity, the horizon would be but one half mile away—for the declination for one half mile is considered to be 2 inches—leaving 4 miles of surface to decline from the horizon point, amounting to $10\frac{1}{4}$ feet. The target would have to be *higher* than $10\frac{1}{4}$ feet above the water in order to be seen; as it was at an altitude of only 2 feet, it would be $8\frac{3}{4}$ feet below the line of sight.

Water's Concavity Visible.

These are by far the most satisfactory observations made by the Experimenting Staff, because the tests were more crucial. The results were conclusive, as they afforded an *ocular demonstration of the earth's concavity*. A stake 2 feet in height was placed midway between the experimenting station and the target with cross-bar at top of stake. With the telescope at same altitude, the cross-bar was observed to be a little below the top of the target, with the target foreshortened by perspective to a breadth equal to above one half the length of the stake. With the visual axis of the telescope 2 inches above the water, the cross-bar was seen to be in line with the top of the target.

Besides this observation, an absolutely satisfactory view was had of the water's surface itself. With the telescope placed absolutely level, the water appeared to slope gradually upwards to the center of the telescopic field. With the objective end of the telescope placed a little upwards from the true level, and with the water still visible near the objective end of the instrument, the *actual concavity of the water*—a midway depression—was *clearly observable*. This midway depression was at the point of the stake with cross-bar midway between the point of observation and the target, from which midway depression there was a gradual slope upwards to the target. This view was obtained by the long terrestrial eyepiece and also by the astronomical eyepiece, the concavity through the latter being the more marked. There could be *no mistake* as to the *concave arc*; the water was seen to be *not* convex; it did not appear to be a plane, but concave!

It will be found from reports in other columns, that the Rectilineator was verified and adjusted until it was made to traverse a distance of 228 feet, returning over the same line and distance and meeting the hair-line from which the line started. The civil engineer who was to work with the Staff until the experiment was completed (he having entered into a contract to remain until the experiments were completed), jumped at an unwarrantable conclusion from the first testing experiment. He entered the claim that if there was a deviation from a rectiline of eighty-one millionths of an inch at the end of the first section (12 feet), at the distance of three miles the departure would embrace more than the space of the distance of the curvation from the tangent claimed by the advocates of the convex theory. He never stopped to think of the overwhelming fatality of his argument to his own (which is the Copernican) system of astronomy.

We not only declare that the civil engineer in question determined to circumvent the efforts of the Staff, but we have the proofs of the fact in his own writing under his own signature. He did not intend to perform this feat honestly, for we cannot believe that he is altogether ignorant of the fact that a deflection from a tangent in a straight divergent line is a very different problem from a divergent curve from a tangent in the line of an arc having a specific amplitude of curvation.

A divergent straight line from a horizontal which at the end of one twelfth of a mile has departed from the horizontal even fifteen one hundredths of an inch, could only depart twelve times fifteen one hundredths of an inch at the distance of one mile, which would be about two inches,—this being about six inches in a distance of

three miles. This would have been close enough for any practical purpose, but it will be seen by the reports that this discrepancy was overcome and the instrument was proven to be absolutely perfect. Our instrument embodies all the principles necessary to overthrow the assumptions of the modern astronomers. No doubt of the results of extending a straight horizontal line into the earth at two directions from a perpendicular post has ever offered itself since we first demonstrated to ourselves, by other methods, the fact of the concavity of the earth.

What Is the Symbolism of the Koreshan Colors?

BY ELIZABETH ROBINSON.

This question which has been recently asked, was answered in general terms in THE FLAMING SWORD of over two years ago; probably the answer was not entirely satisfactory, hence the repetition.

It is well known that the Koreshan colors are red, green, and gold. We claim that these were Joseph's colors, and we cite, as one proof, the stones in the breastplate of the Jewish high priest, which were twelve, representing the twelve tribes of Israel. Joseph was the eleventh son of Jacob. When the tribes were arranged in the order of the ages of the twelve sons of Jacob, it was said, "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet." As "Levi hath no part," and Joseph had *two* portions, the tenth and the eleventh stones in the breastplate were intended for Joseph, or for Ephraim and Manasseh. These places, according to the Hebrew, were occupied by the beryl and the onyx. The "Seventy's" version gives the beryl the eleventh, and the chrysolite the tenth place, and by Josephus the eleventh stone is said to be the onyx, and the tenth, the cairngorm or topaz. After a thorough investigation, we find that these places (the tenth and the eleventh) were occupied by stones that were red, green, and yellow, or gold colored; and strange to note, the colors were yellowish green and yellowish red, not standing out as distinct colors, but twin-like, as the coat of arms (Gemini). The beryl is not so vivid as the emerald, but is rather a yellowish green, and the ancient onyx, like the modern carnelian, is yellow and red.

Another proof is to be found in ethnic infiltration. The dispersion of the ten tribes into Media, Persia, and Assyria, brought forth Cyrus king of Persia and Babylon. To Joseph was given the "coat of colors," which comes from the Hebrew root *pasas*, meaning to disperse. We find on examination, that the ancient countries had their colors equally as pronounced as those of modern times. The Persians used red. The color of the Lydians, who were mixed with the Assyrians, (the grandmother of Cyrus was a Lydian, and it is through the female line that he is traced from Joseph,) was green, and the Medes revered the yellow or gold color. The Arabs applied the word fair to the term red; Ephraim (in Hosea) is likened to a heifer with her fair neck. Isaiah in prophesying of the perfection of the Gentiles, says, "I will lay thy stones with fair colors, and lay thy foundations with sapphires." Fair colors, in another place, are

called onyx stones and precious stones. In the blessing of Jacob on Ephraim, his seed was to become the fulness or perfection of the Gentiles.

What is it to lay their foundations with sapphires? Sapphire means to write upon or engrave. "And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new* name." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving *he* that receiveth it." Cyrus the Persian was but a type of the one to come, who will have the new name.

Moses said in his blessing on the tribes of Joseph, "His horns [powers in writing, reasoning, and teaching] are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

No thinking mind can doubt the bringing forth of the Teutonic family of nations from Joseph's "coat of colors," and from which come the Anglo-Saxons. Joseph means the gatherer; Teuton also means to gather. We are told "to gather ourselves together to the supper of the great God." Since we are descended from Joseph, we must stand by our colors—the red, green, and gold.

In Swedenborg's Dictionary of Correspondences, red is the good of love, because it proceeds from the fire of the spiritual sun. Green signifies that which is alive. The natural sphere round about the Lord appears green like the emerald. (The beryl is like the emerald, but not quite so vivid, and signifies the spiritual love of truth.) Gold signifies the good of love from the Lord, also the knowledges of things celestial. Red is the symbol of royalty, fire, divine love, the Holy Spirit, creative power, and heat. Green is the symbol of life, gold of purity and nobility.

Symbolism is from the Greek, and means the sign or mark by which anything is known. The central one of the Koreshan colors is green, and our desire is for the "new and living (green) way"—to press toward the mark, or sign for life.

Rachel, the mother of Joseph, has the "mark" in her name, which means the ewe of God, also water, from which comes the word ewer, container of water, the symbol of truth. The daughters of Joseph were to mount upon the wall—bring truth to ultimates; and the name Lydia (grandmother of Cyrus) means pool, water or truth. Joseph was the Shepherd, the Stone of Israel, and the office of the Shepherd is to lead the sheep to green pastures and living waters. "All we like sheep have gone astray," but when the true Shepherd calls, the sheep will follow him, for they know his voice; but he must be the one that "entereth in by the door"—he must have the mark or sign.

The "Lydian stone" is used as a touchstone for trying the purity of gold and silver, by comparison of colors. Can we not see a symbol or sign in this?

To Him that overcometh will be given the white stone, symbol of truth. Our standard is purity of thought and action,—the eleventh commandment. We believe that in our Shepherd we have the Lydian stone—that he is applying the touchstone to doctrine and life (gold and silver) by comparison of colors. If we will follow him, truth is brought to ultimates. Then can we truly say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters"—divine love, life, and purity,—symbols for the red, green, and gold.

The Highest Occupation of Genius and Erudition.

BY MARY EVERTS DANIELS.

Genius, according to accepted authority, is defined as a peculiar structure of the mind with which individuals are endowed by nature, and which qualifies them for success in any employment for which they have a special inclination. Although synonymous with talent, it differs somewhat, inasmuch as genius implies high and peculiar gifts of nature which impel the mind to certain mental efforts connected more or less with imagination, and which reach the end by intuitive power; while talent depends more upon the perfect training or culture of a mind which has complete command of all its faculties, as memory, taste, judgment, and an aptitude for being moulded to a specific employment. Such a mentality can steadily progress through practical application. The faculties are thus educed and strengthened till they are rounded out to a degree consistent with the inherent ability.

Nature gives particular direction to respective pursuits. They say of one who has a genius for metrical composition, or is distinguished for poetic talent, that he was born thus; so indeed are all men who excel in any special faculty. There is a diversity of gifts in this direction; some are for use, some for ornament; but whether one is created for a corner-stone or a copestone, it matters not; in due season each will have the proper place assigned to him, and both will be of equal use in the hands of the divine Architect.

The mathematician who with ease demonstrates the exact relation existing between quantities or magnitudes and the methods by which quantities sought are deducible from quantities known or supposed, is a true genius whose far-reaching work educates the whole world. The alchemist who toils with crucible and alembic, striving, though in vain, to discover a method of transforming the base metals into gold, or to find a universal panacea, has made other discoveries that are worthy of highest genius. It is yet to be known that there is one among us whose efforts shall be crowned with the laurel wreath of victory, for he bears in his hand the PHILOSOPHER'S STONE, and his discoveries extend beyond all that others have discovered. Though in a great degree he still remains unknown and unacknowledged, in due time the world will bow the knee before this incarnation of all genius and erudition.

The commander of a military force, who regulates and controls a vast army, mobilizing and directing as by the power of thought, and leading them on to victory, exhibits a genius altogether admirable and calls forth just encomiums. He excels in the particular line of work for which he is specially adapted.

The Philosopher who approaches by contemplation of virtue, theory, and practice, to what we conceive to be celestial purity and excellence, has marshaled a legion of devils and has reached this exalted condition through warfare, privation, and suffering: Is he not a hero as well as a genius? Men are born for specific work, although some are ruined by the lack of education, or a wrong education, that causes them to be lost in the vortex of their own reveries; but whosoever would attain to the heights must do it through

excessive painstaking and indefatigable labor, strength of purpose, and action.

Man may proclaim new scientific discoveries, or new and beautiful improvements in art,—whether in painting, sculpture or music,—in which taste, judgment, harmony, or knowledge may vie for pre-eminence. This may be an original work which has the highest claim to genius; but if he improves and reduces the great inventions of others to a degree of simplicity and consistency, making them more practical and proving the utility of the inventions, he also may be ranked among the geniuses of the earth. The degree of the faculty ascribed to any one, is in proportion to the difficulty, worth, and dignity of his invention.

Since Genius is ever producing new combinations of ideas and imagery, it plays an active and important part in the great drama of human life, entering not only into mechanics and logarithms, but into every branch of art, literature, and science, even the science of the Divine, by a penetrating comprehension and the understanding of truth. Philosophy, which is the science of the relation of all knowledge to the end of all human reason, comes in for its share of homage, for through the mind, both imaginative and creative, united with sound reason, there is discovered abstract truths in things evidently deducted from first principles. Man discovers at last that he has only brought to light that which has been hidden for generations.

"Truly spake Wisdom. There is nothing new under the sun; We only arrange and combine the ancient elements of all things. Invention is activity of mind, as fire is air in motion. A sharpening of the spiritual sight to discover hidden aptitudes."

Genius was at one time considered supernatural; and he who possessed it to a considerable degree was supposed to be educated by a superior order of beings who were inspired by the supernatural powers of the Genii, whom the ancients regarded as beings created of fire, appearing and disappearing at will. Their home was supposed to be intermediate between earth and heaven.

All men of genius have not met with success in life; we read of many who were too adventurous and too unstable to be relied upon. Some with brilliant talents, have been like the *ignis-fatuus*; they have flashed a brilliant light over the world for a day, and have excited the wonder of the multitude but to mislead; nevertheless, their efforts were not without use; for another arose to take up the broken thread and weave out the web of usefulness to benefit the world. Many who toiled on in their efforts died at last in penury; and it now remains for time to resurrect the dry bones and build upon them, covering them with strength and beauty. Minds are not all sufficiently well balanced to endure severe mental strain, or else fickle fortune oft deals unkindly with them. Their vast efforts do not appear to benefit either themselves or others; perhaps because their efforts were more for the sake of gratifying their own cupidity, or for self-aggrandizement, than they were for benefiting the world.

In acquiring an advanced degree of knowledge, man becomes indeed culpable if he uses it solely for selfish ends; for selfishness is the great enemy to the commonweal. It perverts all truth and right; it confounds all order, and destroys the enjoyment and comfort of society. We were not

born for ourselves alone, or to satiate abnormal ideas of pleasure and taste. The endowments of each mind are too excellent, the capacity too large, for so mean and ignoble a purpose; yet humanity always has perverted and always will pervert, its best qualities. This is shown in the present wretched system of human society. The circumstances in which so many are placed are unfavorable, and the moral education and training received, furnish no incentive to vigorous and efficient action, either mental, or physical.

Knowledge is progressive; and in this progress we discover that every age is placed in a more advantageous position for the comprehension of any subject, than the preceding one. As there are as many different minds in the world as there are bodies, and as each mind is endowed with a transcendent faculty that shines far brighter than all others, so each individual should use the most brilliant faculty to give light or understanding to others. Our various mental endowments, whatever they may be, are as so many talents which we are expected to multiply by constant use, and no man is at liberty to set a limit to his endeavors short of that which his opportunities prescribe. Whoever in all allegiance to his divine Master diligently uses God's best gifts, not only adds to the spiritual value of his own character, but to the true welfare of his fellow man, and fulfils the part of a faithful steward.

There are new worlds of ideas open to some; there are new views of relations of things, astonishing physical laws and properties, great mechanical and metaphysical powers disclosed, which, if given to the world as a means of education, are sufficient to counterbalance a taste for frivolous and corrupt pleasures.

Circumstances have not placed all men in positions where they can acquire the knowledge for which they hunger and thirst. In our appetites, our passions, our desires, we are mere dependants on the situation in which we are placed. Environment has much to do with mental progress. If a person of an aspiring mind is placed where he is surrounded by those who have no ideas above those of physical needs, where he has no one thing in common with his fellows, where every faculty is compelled to lie dormant because there is no incentive to its exercise, and where every idea of life in its true nobleness and refinement of character is outraged by the gross elements around him, what then is the result? The mental capacity will grow narrow and become stultified by disuse; and the sense of taste, attraction, preference, and common culture, which group and distinguish people, will become dull and depressed because there is a constant shrinking from a contact which can but be painful in the extreme.

Uncongenial mental atmosphere breeds a miasma as destructive to the physical as it is to the mental condition; yet there are those of superior culture who take no cognizance of this condition of affairs because experience has not taught them the disagreeable lesson. It is a condition which, if imposed by circumstances that cannot be controlled, is deplorable; if imposed by man, it is the barbarism of selfishness, and man will be compelled to answer for the wasted talent;—wasted because it is burned out by the fires of discontent.

Men need knowledge for more important things than mere—

ly clothing and feeding the body; the savage may be content with that; but in a race of men calling itself enlightened, it is supposed there are higher incentives to thought and culture. It behooves those who have been fortunate in the acquisition of learning, to use and not abuse the advantages which should benefit the human race, at least that portion which has been less fortunate.

In the present order of things, a truly talented man has much for which he is responsible. If the Creator fashioned one brain with a genius in one direction and another with a genius in another direction, then let such use their great gifts for the diffusion of useful knowledge,—such knowledge as will uplift a world sunken in ignorance of the most sacred principles and duties of life; let them further intellectual refinement, which is a true harbinger of moral improvement, thus erecting a standard of character which, if it does not save every individual, will protect and enhance the well being of the mass.

Genius and erudition have made prodigious efforts to create systems of philosophy and ethics without the aid of wisdom, and have signally failed in the attempt. Men endowed with mighty powers have voluntarily placed themselves in the position of the wise men of heathen times, and have reduced the world to a degree of skepticism that is appalling. System after system of philosophy and so called religion have verified the impotence of man to discover highest truths without divine guidance or illumination. It now becomes evident that the highest occupation of Genius and Erudition has not been reached.

When we view the condition of our own country,—indeed, we need not go farther than our own city,—crushed by the iron heel of monopoly and greed; when we see our legislatures in the hands of sharks and hirelings who make laws but to abuse them; when we see our fathers and brothers, ground down by the monopolists, eking out a bare subsistence, while with the same hands at the same time, they earn thousands of dollars to enrich the coffers of the greedy despots; when we note the moral education of the masses entirely neglected or improperly managed, and the worst passions ruling with uncontrolled and incessant sway; while good sense degenerates into craft, anger rankles into malignity, and intemperance and licentiousness rule the human heart,—we can but exclaim, "Come from thy sacred haunts O spirit of genius, and through thy mighty power invent some means whereby all this can be ameliorated! Bring forth from the storehouse of divine Wisdom that knowledge which shall teach the world to set the right value upon the life of man! Come with that eloquence which shall move legislative assemblies till with one accord 'mercy and truth shall meet each other' and join hands in the glorious work of peaceful reformation."

At the present time, the needs of the multitude of hungry and freezing poor appeal to the tenderest sentiments of our hearts. The millionaire will say, We are giving freely to the relief fund, we are opening our hearts to the call for charity. This is true, but it is not the whole truth: This condition of affairs should never have existed to call for your charity. Make just laws; pay your employes enough not only for every-day needs, but a little more in case emergencies call for it, and there will be no call for charity.

"Trained intellectuality has so far controlled wealth under the competitive system;" it also vitiates culture, education, and refinement, and degrades the masses, subjugating them to the tyrant of wealth and monopoly. This must and will be overruled by divine interposition.

Far above all heroes, far above all the boasted genius and erudition of the past, there now comes a benefactor to the human race, under whose auspices shall arise a new order of things worthy of man as a moral and responsible being; for he is the one who will hasten the coming of that bright day when the dawn of true and righteous knowledge shall illumine the whole earth; for it will be given to the world in the light of Divine wisdom, therefore *this* system cannot fail. This is indeed a high calling in which the greatest genius shall be crowned for his efforts to chase away the mists of ignorance and fallacy which now obscure the threshold of the temple of justice and equity. It is a calling in which talent, educated and enlightened from the mind of Deity, shall unfold in all its usefulness and beauty.

The world sighs and travails for a new order of things, so that perpetual warfare of nations, religions, and general ideas shall issue in perpetual peace, when oppression and caste shall cease to hold sway, and labor be guided by moral law instead of the soulless rule of wealth and greed; when man will not dare to refuse his fellow that which nature supplies. When our legislatures enact laws which they are themselves compelled to obey, and the politics of our country are both pure and just; then all tyranny and discord will be banished, and the terrible inequalities of social life will be abolished. The hungry will then feed themselves and the naked will clothe themselves, for in this industrial system there will be a balancing of wealth and labor; there will be no rich, and no poor,—a just supply will be granted to all. The foundation of the moral character will eventually become that of the physical, the physical that of the spiritual, and all humanity maturing as the firstfruits of the planting of the Lord Christ in the race, in the beginning of the dispensation, will become one brotherhood in Christ, our elder Brother and our King.

In such a society there could exist but one constitution—that of fraternity; but one law, and that God's immutable law; but one code, that of Reason; but one throne, that of Justice; but one altar, that of Charity, which is LOVE. This is the condition to which we aspire, and our aspirations and prayers have met with favor at the Eternal Throne from whence now descends God's Messenger of truth, the incarnation of all genius and erudition, to carry on the glorious work of reformation. This is the highest, noblest, most glorious occupation conceivable, for it is a work for the elevation of humanity that has so long been under the curse, therefore has been bound in the most abject slavery to the tyrants Custom and Ignorance.

The greatest talent and the most consummate virtues may well press forward in all eagerness and holy zeal, to bear a part with our anointed Leader in restoring the world to a condition of peace and good will. Even now he is saying with authority, "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together." In the name of this Messenger, God will revolutionize the world and lay the foundation of the kingdom of Justice and Equity, the kingdom of absolute Righteousness.

Tongues and Prophesying.

BY PROF. O. F. L'AMOREAUX.

A respected friend finds in Paul's use of these two terms what appears to be a discrepancy, which he says no theologian has been able to explain. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

In the expression, "But prophesying *serveth* not for them that believe not," the italics of the word "*serveth*" show that the word is not in the original Hebrew text and the meaning is simply, "is not for those that believe not;" they do not use, do not understand it, do not believe it.

The apparent discrepancy in the passage quoted lies in making not that which is declared to be a sign to the unbelievers—tongues, the means of their conversion, but assigning that wonderful effect to prophesying, which it expressly declares is nothing to them. Orthodoxy, not having the keys of knowledge, can no more explain this than it can any other Scripture. To a man in ignorance of the way, a sign-board is a useful thing; but of itself it may only lead him into doubt, or keep him in uncertainty. When he has arrived at the thing signified by the sign, the sign is no longer useful to him. What he then wants is something or someone that shall open to his understanding the meaning of that to which the sign has led him; that is, prophesying, expounding or explaining, which are among the principal meanings of the Greek word rendered prophesying.

That this is the simple explanation of Paul's meaning in the passage, is apparent from what he says: "If therefore the whole church be come together into one place, and all speak with tongues, [signs are multiplied] and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" The effect to a man searching for the way, would be like multiplying signboards only to perplex him. Over against this he pictures the effect of prophesying, expounding the truths of the Christian system, something as yet entirely unknown, and hence of no importance to these unbelievers. "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

That I have given the true explanation of the word prophesying, is apparent from another passage: "How is it then, brethren [in meetings not like ours in which one does all the preaching and expounding], when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation?" And, "Let the prophets speak two or three, and let the other [others] judge." How could the others judge if prophets in the ordinary meaning of that term, were meant? Still more absurd would be the following: "For ye may all prophesy one by one, that all may learn, and all be comforted."

Learning and being comforted come as the result, not of prophesying, but of expounding and explaining—of teaching. Think of the grade of intelligence, especially in spiritual truths, of any religious body, and then of the absurdity of the apostle's saying to that body, "Ye may all prophesy, one by one," if to prophesy necessarily means to foretell events. They might all give their understanding and explanation of the truths of Christianity; and such was the ordering of their meetings, that they had the opportunity to do so; but that was all. That was prophesying within the meaning of the original term.

But note carefully the fact that these results were seen only when they were assembled in their religious meetings. Precisely similar effects from the same cause are found even in other than religious gatherings. In politics, preaching (prophesying) Republican so called principles is nothing to the life-long Democrat. Perhaps out of curiosity he enters a Republican assembly, becomes negative to, and filled with the doctrines there set forth; the spirit there engendered is converted to Republicanism, and he becomes thenceforward a staunch Republican. As the conversion to Republicanism was the result, not of prophesying in the ordinary acceptance of the term, but of expounding Republican teachings, and more particularly of the reception of the Republican spirit generated in the meeting, so the conversions of which Paul speaks were the result of enlightening the unbelievers and the unlearned, and imparting to them the Christian spirit that had been developed in their assembly. This was a real endowment of spiritual entities that thereafter pervaded and governed their lives. Until a man finds the great object of his search, a reliable sign or guide-board is the important thing; after he has made the discovery, the sign that led him thither is nothing to him; knowledge of the real character and claims of the thing found—prophesying, is his imperative need.

Fallacious Premises.

BY AMANDA POTTER.

The autopsy which revealed a disordered condition of the brain, should speak out for Duestrow the things which the medical experts failed to impress upon those who held the man's life in the balance. His peculiar form of insanity was pronounced "*paranoia*." The chronicler of the unfortunate situation remarked, "With all his illusions and odd talk, Duestrow was as logical as Aristotle, and consistent as a philosopher. The only flaw about him was that *his premises were wrong*. In every other respect he was as sane as anybody."

There is not a controversy from the peasant's fireside to the king's banquet board but of necessity presents at least one wrong basis upon which to formulate conclusions. The world has run to seed in fallacious premises, and a towering growth of inverted truth has blanched the life hue from healthful aspiration.

Chemistry as a theory, has usurped the place of the truth of alchemy. The basis of the perpetuity of the universe, and consequently the existence of life on any plane, the sole channel of retrogressive and progressive procedure, and therefore the unique hope of transposition from the mortal to the immortal plane, is thus, in human belief, set aside.

The central principle of alchemy is the transformation of every energy in the universe to not only every other energy in the universe, but also to every quality of matter therein, and conversely. Chemistry, which holds to atomic unchangeability, were the banishment of God's accepted and sole method of creating man in his own image and likeness.

If false premise be accepted witness of insanity, then this apostasy to the central law of creation and perpetuity, which permeates all classes and callings, gives the world up to *paranoia*.



And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 13.—No. 1.

CHICAGO, ILL., MARCH, 1897.—A. K. 58.

Herald No. 27.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena of Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable.

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, \$1 per year.

KORESHAN ASTRONOMY, (No. 3).

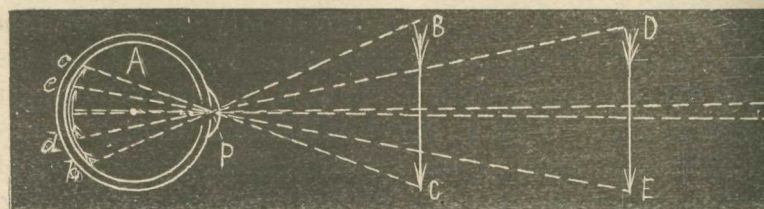
Consideration of Common Objections Urged by Investigators Against the Cellular Cosmogony.

Limit of Vision in Concave Earth.

One of the most common objections used by those giving the Koreshan Cosmogony a casual glance is, that if the earth be concave, Why can we not see the actual rise of the earth beyond and upwards from the horizon, from the position of the observer? It appears to such that there should be no horizon at all in fact, but a continued slope upwards, outwards and onwards; that vessels could not disappear on a concave earth, and that Chicago should be visible from St. Louis. Of course, such objections are urged without consideration of the fundamental facts and laws of vision and principles of perspective, and moreover, without an investigation of the Koreshan System. We shall endeavor not to introduce abstruse illustrations in the removal of this objection, but to use some of the simplest illustrations, the force and clearness of the application of which we trust will be realized by those considering the facts and arguments.

It is a fact patent to all, that objects of given size, receding in the distance, appear to grow smaller and smaller until they entirely disappear. They do not in fact diminish; the apparent

diminution in size is due to the operation of certain visual laws in the implantation of the impression of the objects upon the retina of the eye. It is a fact well known to those who have had to do with parallel lines, or who have observed a straight reach of railway tracks, that there is an apparent convergence in the distance. When the mind perceives an object which appears to be small, it is either *actually small* in size, or it is *distant*; if large, it is either *actually large* or *near*. The *apparent* size of an object, therefore, depends upon the *visual angle* which the object subtends. We may illustrate this principle by the following diagram, A representing the eye; BC an arrow 12 inches



in length, at a given distance from the eye; *bc*, its impression upon the retina of the eye; *DE*, the same arrow removed to *twice* the distance from the eye, and *de*, the length of the impression upon the retina; P is the pupil where the rays cross and focalize. Let it be noticed here that *de* is just *one half* the length of the image *bc*, and the angle *Pbc* therefore, is proportionably larger than the angle *Pde*. The *same* arrow could be removed so far from the eye as to be entirely invisible. The smallest angle under which an object can be seen is about one sixtieth part of one degree, or one minute ($1'$) of space, so that when an object is removed to a distance which equals 3,000 times its diameter, it will subtend an angle no larger than *one minute* ($1'$) of a degree, and therefore, will be visible as a *point*; this is the *vanishing point*.

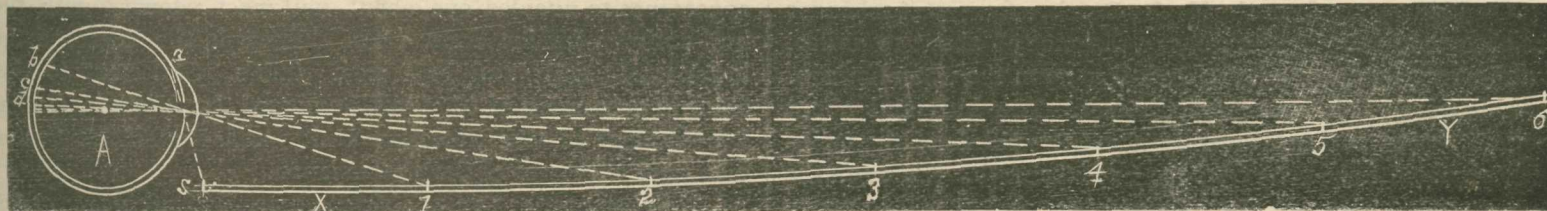
For the sake of illustration, let us suppose that a balloon 100 feet in diameter recedes until it appears to be a mere point. We know that it has not actually been reduced to a point. The vanishing point of the balloon necessarily embraces a dimension of 100 feet. If we extend a thread to the balloon so that it shall have apparently the same diameter throughout the distance, its diameter will have to be increased proportionably to the distance, so that when the balloon is reached the thread would have to be 100 feet in diameter. When the eye is applied to the thread, its sides, although curving *outwards* more and more like a trumpet, appear absolutely parallel and the sides straight. The upper or vertical point of the thread at the vanishing point of 100 feet, would really be *higher* than it *appears*

to be—being 50 feet higher than the level of the eye, because the whole dimension of 100 feet has been reduced to a *point*. If the thread be extended in the opposite direction, the result is the same; and if 10,000 threads be extended radially from the eye, so that the longitudinal axis of each thread would be in the *same plane*, they would be placed so closely and compactly as to *form a surface*. The upper surface of each thread at the flaring end would constitute a part of a *rim*, the *limit of the slope upwards* in every direction from the center, while the *appearance* would be as if the eye were looking out upon a *flat plane*. The fact would be that the upper surface of the threads would constitute a *basin*, with the eye at the *bottom of a concavity 50 feet deep*!

Let us inquire if a rise of 8 inches of the surface of the earth would be perceptible to the eye. Suppose the eye looks out upon a flat plane, whose radii are one mile in length. Let the eye be placed near the surface of the plane, after placing at a distance of one mile, an object having a vertical dimension of 8 inches. The object would be invisible, because an object of that dimension is not sufficient to subtend an angle of one minute ($1'$) of a degree—it is not of sufficient size to fill the area of vertical perspective for one mile. The distance at which an

subtend an angle sufficiently large to be impressed upon the retina? If the earth were less than *one half* its present diameter, curvating concavely as rapidly as *13 inches* per mile, the concavity would not be perceptible; and the horizon, although *exactly* on a level with the eye, would be so far distant as to destroy the appearance of a clear-cut line. The earth curves concavely at the ratio of about 8 inches to the mile; it therefore *lacks 5 inches to the mile* of filling up the perspective dimensions; so that a view upon the *concave surface* curvating 8 inches to the mile produces that effect upon the eye which it is supposed would be produced upon a *convex* earth, curvating about 5 inches (corrected for greatest refraction) to the mile—a *distinct horizon*, the distance to which is determined by the altitude of the eye of the observer above the surface at place of observation. Beyond the horizon, the surface seems to drop out of sight or curve downwards; and the distinct horizon appears a little below the actual level at point of observation.

(This series of articles will be continued in succeeding issues, until every so called objection and argument against the Koreshan Cosmogony is as effectually answered and overthrown as the above.)



object 8 inches in diameter would become invisible is $8 \times 3,000 = 24,000$ inches, or 2,000 feet, less than *one half* a mile. A rise of 8 inches of *solid ground*, or a *concavity* of 8 inches for an area of one mile radius, would not be perceptible to the unaided eye.

If the eye be elevated 8 inches above such a concavity, the horizon will appear to rise 8 inches. Will now the second mile, curvating four times as much as the first mile, be apparent to the eye at an altitude of 8 inches? The curvature upwards of the earth in two miles is 32 inches—2 feet in excess of the curvature for the first mile. The second mile would actually rise 2 feet higher than the eye, which has an altitude of 8 inches above the surface. Is the space of 2 feet at a distance of 2 miles, sufficient to subtend an angle of more than one minute ($1'$) of a degree? $2 \times 3,000 = 6,000$ feet; an object embracing 2 feet vertical dimension, would become invisible at a distance of 6,000 feet; the 2 feet vertical rise of the earth in 10,560 feet or 2 miles, would be imperceptible to the eye; and so on, for the third mile, with similar results.

Let the eye be supposed to look out over a *concave* area whose radii would be 6 miles, as represented in the accompanying diagram. XY represents the concave surface; S, the beginning of the arc; 1, 2, 3, 4, 5, 6, points on the earth's surface one mile apart. The eye A is situated 24 feet above the surface, with the horizon at a distance of 6 miles. The first mile, the definite length of which lies between S and 1, would make a picture upon the retina of a definite length, *ab*; the second mile would make a *shorter* picture, *bc*; the third mile, a still shorter picture, *cd*, and so on, until the last mile subtends an angle too minute to be perceived by the unaided vision; in the distance of 6 miles, the vertical and geolincar foreshortening have operated so harmoniously as to form the horizon point on a level with the eye; beyond which the concave surface appears to drop out of sight. The earth is not sufficiently concave—that is, the ratio of concavity is not equal to the vertical perspective to cause a continuous view outwards and upwards on the concave "slope." What must be the ratio of concavity to just fill the area of vertical perspective so that each mile will

THE FLORIDA EXPEDITION.

The Operating Staff Successful in all Experiments Thus Far Completed; Other Experiments Being Conducted.

Earth's Concavity Conclusively Proven.

The observations carefully conducted by the members of the Geodetic Expedition are in every way satisfactory and conclusive. These experiments are sufficient to overthrow the old system of astronomy, and to establish the Cellular Cosmogony. The facts obtained by these processes are such that, were they observed by the people of the world generally, they would leave not a foothold for the now declining systems of science!

While the preliminary work with the Rectilineator is in progress, the operators are losing no opportunity for conducting all that are possible of the experiments and observations in demonstration of the Koreshan premise. About fifty such experiments have been conducted; these involve numerous critical and comparative observations of the sea horizon under various meteorological and atmospheric conditions, distant vessels, coast lines, etc.; and the evidences of the earth's concavity thus afforded are conclusive and absolute.

Westward from the Naples coast line, there stretches the beautiful Gulf of Mexico; away in the distance, from the north through west to south, the great semi-circle of the Gulf horizon bounds the waterscape. From the point of observation to the lateral arc of horizon of nearly 180° , the great concave sheet of water extends. From whatever height the observation is made, the horizon *rises* to meet the horizontal plane of the eye, and beneath lies the *dark bowl*, the sides of which gradually *curve upwards* to the horizon rim—the limit of the lateral or geolincar perspective.

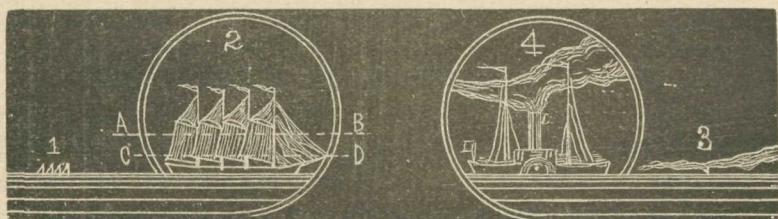
Vessels of varying sizes are daily coming within the horizon of our operating station. From the distance they come into view, and from plain view they gradually disappear. In approaching our field of vision only the topsails are visible to the

naked eye; gradually the lower sails and finally the hull, are exposed to view. When receding, the familiar phenomenon of the hull going "down" is observed, then the lower sails, and finally the entire vessel. Are they sailing over a *bulge* or hill of water on a *convex* body? We are all familiar with the usual illustration used in text-books of modern schools to convey the impression that the earth is convex. Everywhere, from all quarters, this so called proof that we live on the exterior surface of the earth is urged against the Koreshan System. It is the purpose of this expedition to utterly destroy and refute all the usual objections against the System, by the facts themselves. The argument of the earth's convexity, as made to rest upon the phenomena of the appearance and disappearance of the hulls of vessels upon the sea, can have no real basis when the mind realizes the facts of comparative observations with the natural eye and a powerful telescope. In these observations alone is found that which is worth far more than the expenses of the expedition; and our series of experiments have only begun. We will give brief accounts of a few of the scores of observations thus far made.

Observations From Naples Beach.

On January 20, from the Naples Beach, a four-mast schooner was observed in the southwest, at a distance of about 10 miles. It at first appeared to be but a dark line upon the water horizon. Soon, however, it became more distinct. The hull and about one half masts, and consequently about two thirds of the main-sails, appeared to be cut off by the water beneath. Through the large mounted telescope, not only was the *height* of the masts and sails, but also the *hull* in plain view. Capt. Gilbert, of the sloop Ada, who was present at the time of the observation, considered the vessel about half mast "down;" upon viewing the vessel through the instrument and seeing the hull even down to the water upon which it sailed, he considered it a genuine case of bringing into view the hull of a ship invisible to the unaided eye.

How did we know that we saw only about half masts with the naked eye? We will endeavor to illustrate the same by means of a rough draft of the four-mast schooner in the accompanying cut. The topsails, it will be noticed, incline from top-



masts to width of mainsails, leaving Vs between the topsails. The appearance of the vessel to the unaided vision was as in Fig. 1, the space between the topsails reaching almost to the horizon. The horizontal dotted line AB in Fig. 2, shows to the naked eye the apparent relation of the topsails to the horizon. Fig. 2 shows the vessel as it appeared in the telescope field throughout the time of the observation. This gives the comparative observations with the eye and telescope. An opera glass of about six diameters was also used, its power being sufficient to bring nearly all of the mainsails into view, but not the hull. Through the opera glass, that part of the vessel above the dotted line CD could be seen. The more powerful the means of vision the farther the horizon is extended.

On January 19, about 4 p. m., we observed a dark cloud line just above the southern horizon. As a small funnel seemed to connect the cloud with the horizon, the conclusion was reached that it was a steamer coming into our horizon. There was nothing visible to the unaided vision above the water line, but the smoke. The appearance of the horizon at that point we

have endeavored to represent in Fig. 3, in above cut. When viewed through the telescope, the large steamship-tug was observed. The body of the tug to the water line, the rigging, masts and pilot-house were visible as shown in Fig. 4. This observation was in every way satisfactory, because the condition of the atmosphere admitted of a sharp, clear view of the horizon and the smoke, which made the contrast more effective in the comparative observations. In this experiment the telescope brought all of the body of the vessel into view when entirely invisible to the naked eye.

February 7, 5 p. m.; two-mast schooner, with two flying jibs was seen, which to the unaided eye appeared about half-mast "down," with the hull entirely out of sight. There could be no mistake about this, as the vessel was observed in the north while the sun was shining brightly from the southwest. Through the mounted telescope of about fifty diameters, all of the sails, masts and hull were plainly visible to the water line. Sloop was seen at the same time as two-mast schooner, appearing only as a white speck on the horizon. Through the telescope the sail, mast, jib and hull were visible.

February 11, 4 p. m.; large schooner observed in southwest; appearance to unaided eye, about half-mast "down," with the hull entirely hidden from view. Through the telescope the lower masts, sails and hull were visible. Statement to this effect in possession of the Staff, is signed by Victoria Gratia, Pre-Eminent of the Koreshan Unity, and Rev. E. M. Castle, who were witnesses of the phenomenon.

February 13, 9:45 a. m.; sloop observed about 9 miles from shore. With the most careful observation with the eye alone, no more than half of the mainsail could be seen. As the vessel was in a calm, the very best opportunity was afforded for critical observation. The telescope not only showed plainly the top-mast and rigging, but also the hull down to the surface of the water.

February 15, 10:15 a. m.; jig-a-rig yacht came into view with only about one third masts visible above horizon. The horizon line was fine; there was no haze, and topsail of the vessel was clear-cut and well-defined to the naked eye, the water beneath apparently occulting two thirds of sails and all of hull. At first glance it appeared as a white speck on horizon; the most careful view with the unaided vision would not permit the sight of the lower sails and hull. The view through the telescope showed such a contrast, through which the hull became visible with marked distinctness, the vessel in the telescopic field being visible down to the water upon which it sailed.

February 17, 10 a. m.; schooner observed in northwest. A sailor passing at the time was asked how far "down" the vessel appeared to him. "About half mast 'down,'" he said. With the axis of the telescope about 5 feet above water level, the hull was visible, and was observed by members of our Staff and Corps, as well as by the sailor. The telescope was then taken to the water's edge, with the tripod lying on the sand and the telescope resting on a small support, so that it was about 15 inches above the Gulf level. Through the instrument in this position, with the head on the sand at the subjective eyepiece, the hull was still visible. The sailor considered the vessel about 8 miles distant. With the eye 15 inches above the water, the horizon, if the earth were convex, would be about $1\frac{1}{2}$ miles distant, leaving $6\frac{1}{2}$ miles for declination beyond the horizon, which would amount, according to the ratio of curvature, to a little over 30 feet, placing the hull that far below the line of vision!

Sanibel Light Visible 34 Miles.

The lighthouse on Sanibel Island is 34 miles N. N. W. from Naples. The light has an elevation of 98 feet above mean tide level. In order that other lights may not be mistaken for lights

in lighthouses, every such light possesses certain characteristics by which it may be recognized by all—such as alternating or intermittent flashes, different colors, etc.

On the evening of January 5, 1897, from the dock extending into the Gulf at Naples, the Sanibel Light was observed through the telescope directed to N. N. W. The intermitting flashes showed it to be the Sanibel Light beyond any reasonable doubt. Let us consider the utter impossibility of observing this light at this distance if the earth were convex. The axis of the telescope was about 17 feet above the water level; this would place the horizon about 5 miles away, leaving 29 miles of declination from the horizon to the lighthouse, which would amount to 560 feet, the required height of the light to be seen at an elevation of 17 feet from Naples. Here is manifest a difference of 462 feet between the fallacious Copernican theory and the facts of actual observation! This light has also been seen from the Naples dock with the naked eye under extremely favorable circumstances, concerning which we append the following statement:

In March, 1895, one evening between 8 and 9 o'clock p. m., I, in company with Mr. Drummond and Mr. Hugh McDonald, of Louisville, Ky., and Thos. E. Hart and N. Walker, of Marco, Fla., saw from the pier or dock at Naples, Fla., the Sanibel Light in lighthouse on Sanibel Island, N. N. W. from Naples. The evening was clear and the light shone clearly. The light is an intermittent one, with one bright flash and two less bright; these flashes came in regular order throughout the time of observation, so that we could not have been mistaken regarding it being the Sanibel Light. It was at low tide, with Gulf very smooth, with northeast wind for several days previous. The mean difference between high and low tides here is about $3\frac{1}{2}$ feet. The height of the floor of the pier from low tide is about 12 feet.—David N. Walker, Sailor, Marco, Fla.

I was present at the observation referred to, and attest the truthfulness of the above statements.—N. Walker, Marco, Fla.

Cape Romano Visible 25 Miles With the Eye at Water Level.

With clear atmosphere and calm weather, the distance at which objects can be seen upon the sea is greater than what would be possible upon the basis of the earth's convexity. The Staff will have opportunity soon for making some tests of this kind. In previous issues of the SWORD, facts have been presented in quotation from others regarding such long views; and for the present we append the following statement handed to us by a citizen of Marco, Fla., an old resident, familiar with every point along the Florida west coast:

About the 29th of January, 1895, at about 4 p. m., Mr. S. E. Williams and myself, from Rabbit Key, a small island just north of Provilian Key, and a little south of Chokolaskee Pass, observed Cape Romano at a distance of about 25 miles. The timber on the cape was as plain to the unaided eye as if it had been only a few miles away with ordinary atmosphere. A little schooner yacht that had passed us and had been out of sight for over two hours, was in plain view, even to her hull. Also there was a schooner that we had not seen before, sailing along the channel from Coon Key to Cape Romano; but I do not remember whether we could see her hull or not. The distance I should judge to be about 25 miles. I believe that we could have seen the above-named objects 10 miles farther, as we laid down over the deck of the boat, with our heads on a level with the water, and we could see the cape, schooners, etc., as plainly as when on the cabin. The sky was cloudy, and we could not see the sun. There was very little breeze at the time; what there was, came from the south. The reason I know that it was Cape Romano, is that there is no other land W. N. W. from Rabbit Key—the course.

Also, Mr. N. Walker, of Marco, and Robert Anderson, of Naples Hotel, saw Sanibel Light from the Naples dock, one night in March of the same year. I would make affidavit of the above, except as to distance, which may not be exactly correct.—Thos. E. Hart, Marco, Fla.

The world must begin to think in harmony with the laws and principles of the universe.

THE RECTILINEATOR.

The New Geodetic Apparatus Proved to be Accurate by Actual Tests and Surveys at Naples, Fla.

The specific proposition formulated by the Founder of the Koreshan System—that of the extension of a right line as the chord of arc in demonstration of the earth's true contour—must be admitted by all to be decidedly new and original. No Astronomer or geodesist of the old school of science has ever thought of proposing such a plan or of putting into execution such direct means of conclusively settling the question of the earth's shape. Every rational mind must admit that the survey of such a line, even over the distance of only a few miles, will reveal that for which the geodesists have ostensibly labored for centuries, and for which millions of dollars have been expended in vain.

Likewise, the mechanical device, the Geodetic Rectilineator, constructed for the purpose of extending the right line, embodies and embraces mechanical and geometrical principles which make it extremely practical. There can be no *reasonable* doubt that the application of the principles of right angles will extend a straight line over *long* distances as well as over *short* ones. Though this fact is conceded by Prof. Gore, at the head of the U. S. Geodetic Service, and by all astronomers, civil engineers, surveyors and mechanics to whom the plan of the Rectilineator has been presented, there are minds who prefer to *doubt* the practicability of the Rectilineator rather than to accept its unmistakable evidence in favor of the Koreshan Cosmogony. By such, objections are urged that the apparatus is impracticable and inaccurate; and an opposition has been put forth upon the basis of mathematical calculations predicted upon fallacious and groundless hypotheses.

In the invention of the Rectilineator, all the objections which have been urged against the apparatus were thoroughly considered. We are candid and *emphatic* in the statement that we have had opportunity to apply *more thought* and mental energy to this apparatus, in consideration of the difficulties and obstacles to be overcome, and in consideration of the interests it is to subserve, during all the months in which we have been engaged in this specific work, than those who have become acquainted with only a few of its features after the apparatus was completed and the work at Naples was begun! We are strongly inclined to accept the evidences deduced from the application of practical principles and tests, rather than the perverted mathematics of those who are superficially expert in a few things but profound in none, and with whom continuous application of thought and continuity of effort are wanting!

That such an apparatus is more accurate for the extension of the line desired than any other instrument of survey is quite evident, since in the use of the Rectilineator the factors of refraction and perspective foreshortening are expugned. The errors of settling are reduced to the minimum in the use of a platform connected with each standard upon which the sections of the apparatus rest; the usual surveyor's instruments rest upon tripods, the legs of which terminate in sharp points extending into the ground. The best way to settle a question of any kind is to reduce that question to a premise, and if possible subject that premise to a practical test. If the *accuracy* of the Rectilineator has been questioned, let the *work* of the apparatus *speak for itself*—not particularly for those who have urged the objections, but in answer to whatever criticisms or doubts may arise in the future. The writer, in charge of the Geodetic Expedition at Naples, Fla., promised to produce this testimony by *actual test* and the work of the apparatus itself; *that promise has been fulfilled*, and the Rectilineator has been *proved to be accurate* and capable of extending a right line!

About four weeks have now been devoted to the work of re-adjustment and test; such tests were necessary after shipping the apparatus from the shops in Chicago to the Gulf coast. Section by section it has been subjected to the finest adjustments and crucial tests, in which the fine lines upon the brass facings and steel plates have been read with the microscope, by which an inaccuracy of .0001 of an inch can be detected. Six series of tests were applied to each section, in the main tests each section being placed in four positions, and reversed as many as *fifty times* to insure accuracy and to corroborate previous readings and tests. Patiently, this laborious and tedious task has been brought to a completion. At different stages of the adjustments, trial surveys were made over a section of 228 feet of the proposed line, and return. On brass plates at the beginning of the trial section, fine lines marked the starting point, and upon these plates the deviations of the apparatus were determined upon the return to first record-posts. The slight divergencies in several surveys, of .34, .25, .19, and .15 of an inch at the end of 456 feet, or about one twelfth of a mile, were finally removed entirely by the increased skill and expertness of the operators, and by the application of a complete system of reversals of the sections of the apparatus in the work of survey, by which any slight inaccuracy of the brass facings is made to correct itself. The climax was reached in a test survey February 25, when the apparatus returned to the starting point without any divergence, covering *precisely* the point of starting; thus proving conclusively that the line surveyed over the distance of *one twelfth* of a mile was a *rectiline*, extended to the point of reading with *greater accuracy* than can be obtained by reading a point upon a signal staff over the cross-hair of an engineer's level or surveyor's transit, which must subtend an *angle* of a number of seconds of a degree within that distance! The apparatus having been proved to be accurate, and its inventor having settled the question of its practicability, the Staff and corps of operators have begun the actual survey of the "air line," in demonstration of the earth's concavity, which they will push forward with as rapid progress as is consistent with the very precise and extremely accurate work necessary to produce satisfactory results.

ANSWERS TO CORRESPONDENTS.

W. E. R., Honolulu, Sandwich Islands.—The Koreshan Astronomy differs from all others not only in the ability to fully and satisfactorily account for all astronomical phenomena, but also to solve the mysteries of the universe and its creation. The phenomena to which you refer, the rising and setting of the sun, will be duly explained in our series of articles answering objections urged against the concave theory of Koresh.

C. B., Salem, O.—The objection urged by Prof. Thompson, that if the earth be concave with the sun at the center there would be continual daylight, is a very common objection, and one which is answered in the January SWORD, this department, under head of "Koreshan Astronomy, No. 2." We shall consider the subject of the causes of eclipses in a future number. We shall write to Prof. Thompson, accepting his offer to pay expenses of an expedition for the purpose of restoring vanished ships' hulls by means of the telescope. Inasmuch as the Scientific and Geodetic Staff of the Koreshan System is now operating at Naples, Fla., the Professor might be induced to venture to the field of operations and make good his offer!

A. P., Antioch, O.—Jesus passed through the experience of theocrasis about forty days after his resuscitation from Joseph's tomb. Immediately after his translation he was absorbed by three personalities prepared to receive him—Peter, James and John, representing the three degrees of divine life; Peter representing the outward or natural,—truth and good; James, the middle or spiritual,—faith and works, and John, the celestial,—love and wisdom. Jesus was in these three personalities during the several days elapsing between the time of his theocrasis

and the baptism on the day of Pentecost. The power or energy of the baptism came by descent from the interior of the minds of the three personalities referred to, and was received by the remainder of the twelve, then the one hundred and twenty, and finally, the same day, by 3,000. The meaning of the word Pentecost is "fiftieth," and refers to a festival celebrated on the fiftieth day after the feast of the Passover. The word in the Greek is πεντηκοστής, meaning fiftieth. The day was called the "feast of weeks," because it was celebrated seven weeks after the 16th day of Nisan, the third day of the Passover.

C. I. J., Coal City, Pa.—(1) There is no condition in the universe that has not its antithetical or opposite condition; there can be no light without darkness, no heat without cold, no up without down. The law of antithesis is eternal. The world for the past several thousand years has been in darkness—evil has dominated. Everything that offends will be gathered out from the new kingdom; there will be no impurity in the Holy City; to the *outside* of it will be relegated all elements of evil. (2) In the Koreshan System of Commercial and Co-operative Exchange, there are accountant checks used, answering a similar purpose to checks drawn on banks; the difference being, that instead of having *money* back of the checks, *labor* itself or products of labor will constitute the basis of the accountant checks. (3) In the new age all pests, disasters, earthquakes, etc., will gradually disappear as the universe becomes perfected, and humanity and its hells are completely reduced to order. (4) Like those who murmured because of their experiences in the wilderness with Moses, and finally turned aside, a few, growing tired of endeavoring to overcome self and sensual propensities, leave the Koreshan body. The great work before the Koreshans requires the staunchest characters, possessed of all the patience, courage and continuity possible; some lacking in these essential prerequisites have, from time to time, desired to give up the struggle. (5) The tangible and real counterfeit of the true kingdom must not be looked for in an *integral* system, but in many forms and systems of fallacy. Fallacy is never able to *centralize* itself. Those who claim to possess such spiritual perception as to enable them to define what is *error*, should know that they could *only* do so from *exact knowledge* of the whole truth.

Harry de J., South Shields, England.—The statement that meridional lines converge south of the equator is correct when made with reference to the astronomical pole or axis of revolution of the heavens. The magnetic zone in which the magnetic induction point revolves, is distinct from the pole or axis of revolution. The statement to which you refer was made with reference to the astronomical pole, and not to the magnetic. The demonstration that the meridional lines converge at some point south of the equator will be presented in a future issue. (2,3) The *Herald of Glad Tidings* previous to April, 1895, was devoted to the Eclectic system, which was exploded and destroyed through the author's acceptance of the perfect system of KORESH. It is not necessary now to attempt to explain erroneous concepts which the editor of this department entertained during the period of his work of promulgation of Eclecticism. (3½) Explanation of the Parable of the Rich Man and Lazarus may be seen by reference to August, 1896 FLAMING SWORD, pages 177 and 178. (4) The difference between the soul and spirit may be briefly comprehended in the statement that the soul (ψυχή) is the spirit of the blood, while the spirit (πνεῦμα) is the spirit of the nerve. (5) The position of the metallic strata in the universal environ can be determined from the specific gravity of each of the primary metals of the universe. Gold is the heaviest of the primary metallic substances, and is therefore the outermost shell; silver lies next in order, the next lighter the next superimposed, etc. (6) The strata of primary metals constitute the environ or solid shell enclosing the universe. (7) Concerning the tides and their cause, see reply to objection concerning tides, January issue, under head of "Koreshan Astronomy, No. 2."

THE PLANT SYSTEM (5,209 MILES)

....OF....

RAILWAYS, HOTELS & STEAMSHIP LINES...Extending...
..Through..

ALABAMA, SOUTH CAROLINA, ***

GEORGIA, FLORIDA . .

CUBA, JAMAICA AND NOVA SCOTIA.....



4 GREAT FLORIDA WEST COAST HOTELS ||| owned and operated by the PLANT SYSTEM Managed by Mr. D. P. Hathaway, Tampa Bay Hotel.

THE TAMPA BAY HOTEL, Tampa, Fla.
THE SEMINOLE, Winter Park, Fla.

THE INN, Port Tampa, Fla.
THE OCALA HOUSE, Ocala, Fla.



PLANT STEAMSHIP LINE

Most luxurious steamship service in the southern waters, between Port Tampa, Key West and Havana; between Port Tampa and Jamaica; between Port Tampa and Mobile.



Six Pullman Vestibule Sleeping car lines from Western cities into Florida over the PLANT SYSTEM.

The finest hunting, fishing and boating is found on the west coast of Florida along the lines of the PLANT SYSTEM.

Descriptive pamphlets, maps, time tables and literature of any character on Florida, Cuba and Jamaica mailed free on application.

Write for rates, schedules, etc., or any information desired.

B. W. WRENN,
Passenger Traffic Manager,
SAVANNAH, GA

L. A. BELL,
Western Passenger Agent,
312 Marquette Bldg., CHICAGO.

—* The Greatest Scientific Paper in America. *—



Herewith please find \$..... for..... Subscription to THE FLAMING
SWORD, Commencing..... 189.....

Name,.....

Street,.....

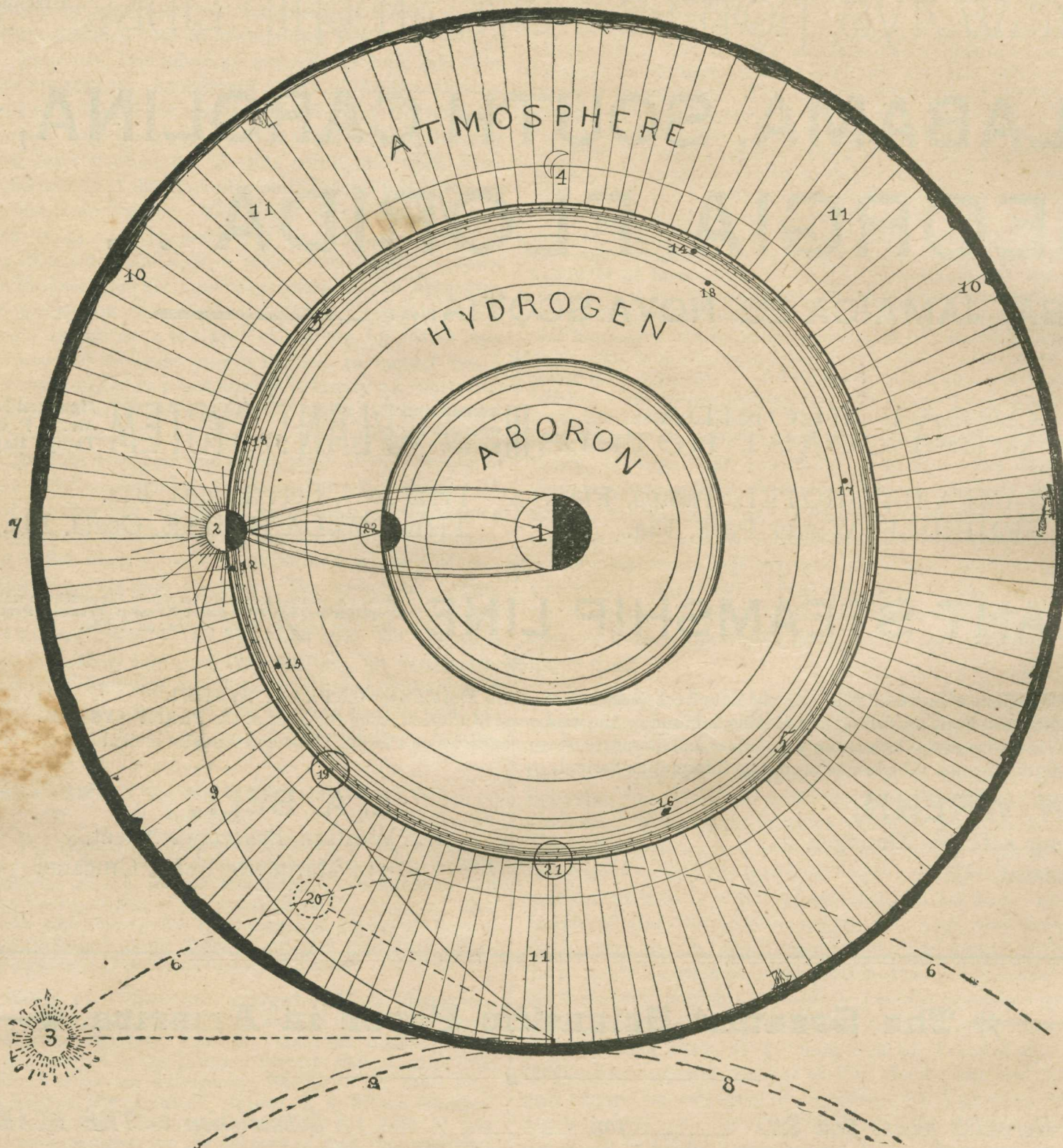
Town,..... State,.....

SUBSCRIPTION \$1.00 PER YEAR.

Cut this out and use it to send us either your subscription or that of a friend who desires the paper.



CROSS SECTIONAL VIEW OF THE HOLLOW GLOBE.



1, Central invisible sun; 2, projected sun at sunrise; 3, sun's apparent position at sunrise; 4, moon; 5, visible stars and arc of heavens; 6, apparent dome of sky; 7, earth's shell, 8,000 miles in diameter; 8, apparent convexity; 9, curvating ray of light and line of vision; 10, earth's inner surface, land, oceans, etc.; 11, direction of gravic and levic energies; 12, Mercury; 13, Venus; 14, Mars; 15, Jupiter; 16, Saturn; 17, Uranus; 18, Neptune; 19, real place of sun at 9 a.m.; 20, apparent position of sun at 9 a.m.; 21, real and apparent position of sun at noon; 22, central sun's invisible and inner projection.

